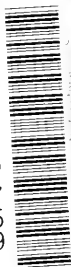
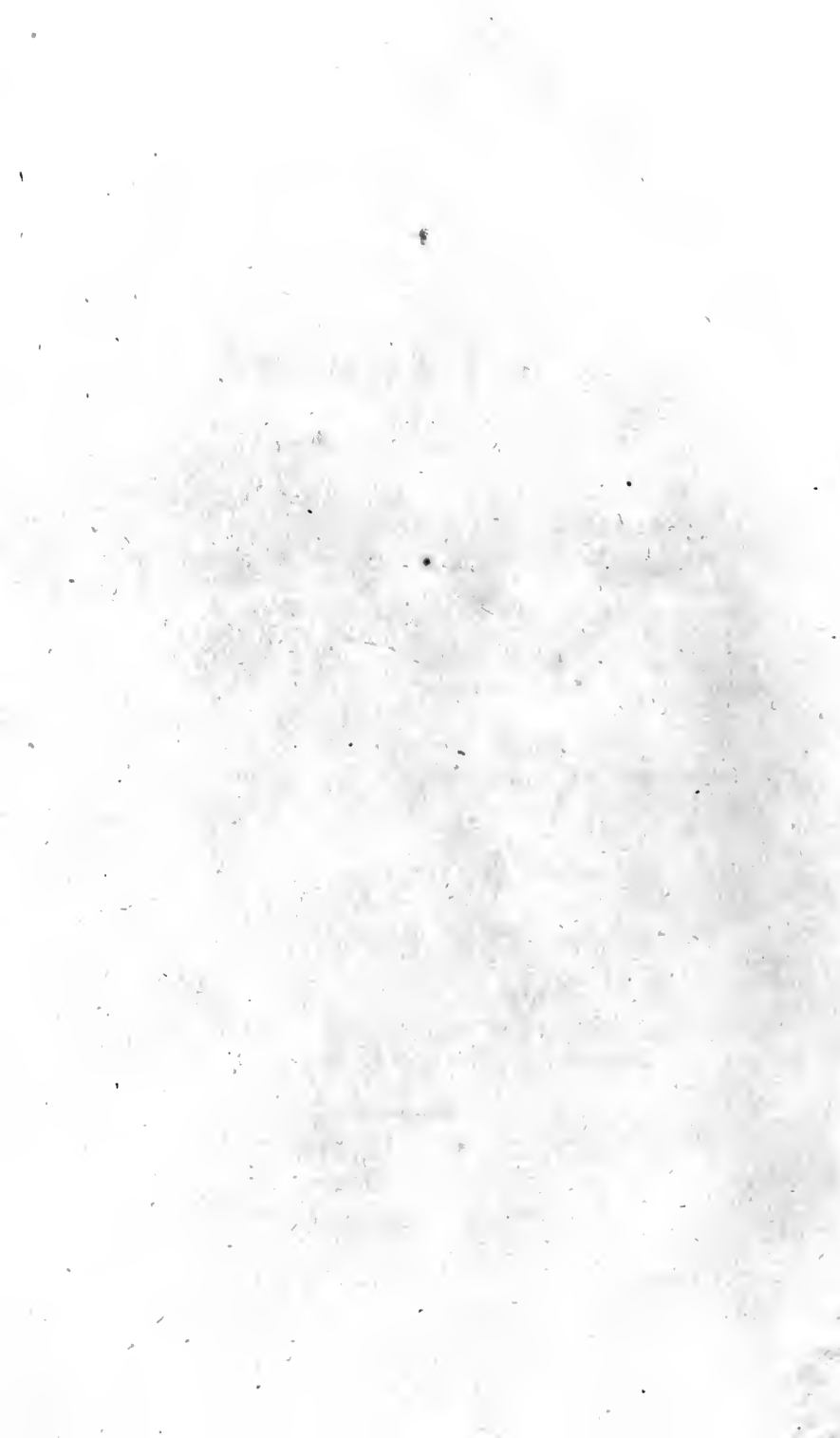


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THE
HARMONY
OF THE
THREE COMMISSIONS;
OR,
NONE BUT CHRIST:

Wherein is infallibly declared that all *Prophets* in the Time of the *Law*, or under the *first Commission*, and all *Apostles* and *Ministers* in the Time of the *Gospel*, do each of them unanimously agree in their Doctrine concerning GOD:

And that according to the Doctrine of the *third Commission*, which Doctrine was in the two first *Commissions*, and is more fuller in this, being the *Commissions* of the *Spirit*; namely; that there is *None but CHRIST*, *None but CHRIST*: no other GOD but our *Lord Jesus Christ*, now in Heaven glorified.

THE FIRST RECORD EVIDENCED.

Unto us a Child is born: unto us a Son is given: He shall be called the mighty God and the everlasting Father. Isa. ix. 6.

THE SECOND RECORD EVIDENCED.

Great is the Mystery of Godliness; God manifested in Flesh: There are three that bear Record in Heaven, &c. I. John v.

THE THIRD RECORD EVIDENCED.

In the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished.

BY THOMAS TOMKINSON.

First written in the Year of our LORD GOD 1692; revised and abridged by the AUTHOR, and Printed in the Year 1757.



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NONE BUT CHRIST.

CHAP. I.

Shewing how that Moses, his Faith and Doctrine was pitched upon God's becoming Flesh and so a Saviour.

SECT. I.

NO sooner was man fallen and life lost, Moses's testimony. but *Moses* tells us of a gracious promise in these words; *the seed of the woman shall break the serpent's head.* Gen. iii. 15.

Now, from my faith, who have learned under the commission of the spirit, it is as much as if God the creator should say, "Hath the serpent angel that I cast out xii. 3. of Heaven for his rebellion, undone thee; xxii. 18. now my mercy is such, as that it shall occasion thy greater glory through patience xviii. 18. in suffering, and belief in my words, for I will become seed; yea very man, that I may die for thy ransom: but he, that hath

A 2

undone

Moses's
testimony.

undone thee shall be undone, for I will break his head with an eternal blow. Thou shalt die but one death, but he shall die not only a first death, but a second death also: thy death is but the bruising of the heel; therefore have patience for these thy sufferings, and have faith as to thy redemption from the same*."

Here now is the true God made manifest by *Moses* to become seed of *Adam's* seed, and flesh of his flesh; so that *Adam* being the seed or nature of God, God would take upon him his own seed of the light of life eternal that he might raise the seed of *Adam* to a distinct glory like unto himself.

Gen. xii. 3. Therefore, from hence I infer, they that will have a God disunited from the seed and nature of *Adam*, will never find a saving God, but the seed of *Adam* as they were first taught by *Moses*, and ever after by true prophets and apostles ever more to worship God as hidden in man, or as becoming man.

Abraham, Isaac and Jacob, whom *Moses* makes the father of the faithful, worshipped God

* See the confirmation of this doctrine aforesaid by references to other prophets and apostles writings. Rev. xii. 12. Rom. ix. 18. Acts xiii. 23. Rom. i. 3. Heb. ii. 14, 16. Isa. liii. 8, 9, 10. Jude vii. Matt. xxv. 46.

God as becoming man, and so a *Jesus* or *Saviour*: therefore, when God told *Abraham*: *That in his seed all the nations of the world should be blessed*, gave *Abraham* to understand; that he would become seed.

Therefore said that seed, when he was come, " *Abraham* saw my day and was glad," the covenant that God made to *Abraham* was as a glass; in which he be-
Gen. xxii. 18.

held his Redeemer in a body of flesh, every time that God blessed *Abraham*; *Abraham* in that blessing saw *Christ, God, Man* in a body of flesh and bone, of his seed blessed for ever; and beheld him as the one only and alone true God, not minding any God or Father distinct from him.

When *Abraham* was offering up his son, as soon as God bad him stay his hand, he looked and saw a ram in a bush, then did his faith see God ready to suffer when he saw that ram die, and the blood run out; then from that type he saw the antitype, even the blood of that immaculate lamb run out as a river to wash away the sins of all his spiritual seed.

Moreover, where his son *Isaac* was offered intentionally, there was the God of heaven offered really; hence it is that

Abraham

*Moses's
testimony.*

Abraham gives that place the name of *Jehovah's Iruth*, which signifies, "in the mount of the Lord it shall be seen."

This mount of the Lord was all *Abraham's* spiritual seed; this was the house of that *Jehovah*, or *Jesus*, and it is they only that see what is wrought there upon that hill or mount *Sion*; none others knew the nature of that work of redemption; for in this mount of the Lord is salvation wrought by this *Jehovah* becoming *Jesus*, and no where else.

SECT. II.

Gen. xxviii.
14.

Again *Moses* declares *Isaac's* God to be the same with *Abraham's* having the same blessings; it runs all upon this; *in thee and in thy seed shall all the nations* (or elect in all nations) *be saved*; and so also with *Jacob*; in all which was the fountain or life or salvation but by God's becoming flesh.

xxviii. 17.

After *Jacob* had seen the vision and received the blessing, then was he strongly confirmed in the faith of his God's becoming flesh to save him and his seed; *this is the house of God* (saith *Jacob*) *this is the gate of heaven*; here *Jacob* saw that God was

was to come down from heaven to take seed ^{Moses's testimony.} of him (whose house he and his seed was) ^{ver 18.} and he saw the ladder reared, and all the three commissions were as three staves to the ladder. In that place did Jacob set up a stone that lay under his head for his pillow, and hallowed it, calling it by the name of *Bethel*, the house of God; that stone was the pillar the house stood on; for the stone that was under his head was him that *David* called, *the lifter up of his head*, Psal. iii. 3.

It was not a material stone, though that was made the sign of it; but it was a stone cut out of the mountain of *Bethlem Judath* for *Christ* came of *Judath*, so *Judath* became the praise of God and the head of *Israel*; for the headstone was hewn out there. See and compare *Dan.* ii. 34. *Mica.* v. 2. *Matt* ii. 6.

The stone that was *Jacob's* pillow was *Jacob's* God and *Jacob's* guide and *Israel's* shepherd; Therefore, said *Jacob*, when he blessed *Joseph* upon his death-bed, *that the arms of Joseph were made strong by the hands of the mighty God of Jacob: from which is the shepherd, the stone of Israel.* ^{Gen. xlix. 24.} Who now was this shepherd and stone of *Israel*,

*Moses's
testimony.*

Israel, but *Jesus Christ* the Lord? and who was this *Christ*? but the mighty God of *Jacob*; none but the true *Israel* knows the voice of this shepherd, nor hath his head lift up by any other stone but by this living stone. See and compare *Matt.* xxi. 42. *Luke* xii. 17. *Psal.* xlv. 3. *Esa.* ix. 6. *Psal.* iii. 3. *I. Pet.* ii. 4. *Zech.* iii. 9:

SECT. III.

Exod. iii. 6.

Moses, having given us a description of the God of our fathers, goes farther, shewing more abundantly in his other books of God's becoming flesh, or man, to die for man; and therefore he tells us, that God in his commission to him did proclaim himself the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*; and that he called himself to him by the name of *I am*.

ver. 14.

Now *Jesus* that was born of a virgin two thousand years after, declared himself to be *that I am*. Now this *I am* first, and *I am* last, *Alpha* and *Omega*, excludes all co-partners; for none is to share with the Holy One of *Israel*. See and compare *Isa.* xlv. 6. *John* viii. 58. *Rev.* i. 17. *Isa.* xlii. 8.

Now

Now this *I am*, was the Lord that *Moses* Moses's testimony. Exod. xv. said should *reign for ever and ever*. See *Duet. vi. 14. and xviii. 15. and that he should become a prophet himself like unto him*. Now *Moses* was a great prophet, but most of his works was in giving forth a fiery law unto the rational nature of that nation of 'the Jews, and an external and visible worship also, which was to serve for the seed of reason.

For there was written the law in the seed and nature of reason, which is the angels nature. Now *Moses* acted as a God in the person of the angel, or tree of knowledge of good and evil, and so his giving forth that outward letter of the law to that seed, was to shew that law more plain that was written within, and to enlighten reason in its way to do as he is done xxi. 24. unto, but not as he would be done unto, that only reaches faith's nature. *Matt. v. 38. 39. and vii. 12.*

Now this law of retaliation reason counts just, but then it comes to be pinched in this, in that the law doth condemn reason for not doing that as the letter of the law doth say thou shalt do or not do : now this law working a fear of eternal death, puts
reason

Moses's
testimony.
Gen. iv. 3.

reason on to fast and pray, and to offer sacrifice and to work for life. *Isa. i, 11, and lviii. 3.*

Exod. xxv.
8. ver. 40.

Therefore when *Moses* had given reason a law, he gave him an outward visible tabernacle, as also he gave them several outward legal ceremonies, which was to signify the true tabernacle itself, and that true spiritual worship that did belong to it, being as a pattern to set forth those spiritual and heavenly things that were to be acted in the commission of *Jesus*; but reason being blind, it could never see into the substance, but rested in the shadow. See *Heb. viii. 5. Acts vii. 53. Heb. ix. 5, 9, and x. 1.*

Deut. xi.
26.
vi.
16.
Gen. iii.
24.
iv. 13.

Now the elect seed of *Abraham*, they had not this law given unto them; for grace came not by *Moses* but by *Jesus*. *John i. 17*, yet did they worship in that visible temple; but then they by faith saw the substance which now I am coming to set forth, only this, by the way, that we may see what the substance of the law is, and in what nature it was written, and how by it is kept in awe, which proves beneficial to the innocent seeds of faith, the seeds of the Lord's own body.

Moses's
testimony.

SECT. IV.

All the ceremonial worship, with the manner and nature of it, did all prefigure the coming of God in flesh, behold some instances when *Israel* passed through the *Red-sea*, the elect *Israel* received a spiritual baptism from the penetrating waters of the clouds. The rock that *Moses* smote was the faith of God's becoming flesh; for *Paul* said after that, that rock was Christ, 1 *Cor.* x. 1. Observe, it is said, that that rock followed them; which rock was Christ. Now this Christ was called by *Moses* the angel of God: now although *Paul's* Christ was called by *Moses* the angel of the Lord, yet is this angel no other but God himself, as you may see *Erodus* iii. where it is thus written, *And the angel of the Lord appeared unto Moses in a flame of fire, and the Lord God called unto Moses out of the bush, and said, I am the God of thy fathers, &c.*

Here faith sees clearly, that that angel was Christ, and that Christ was the God of *Abraham*. It is further written, that when *Abraham* stretched out his hand to

Moses's
testimony

have slain his son *Isaac*, that the angel of the Lord called to him out of heaven. Now was this angel of the Lord any other but Christ himself in his spiritual body? This is he that is the redeeming angel, according as *Israel* said, *the angel that redeemed me bless the lads*, meaning *Ephraim* and *Manasseh*.

Gen. xlviii.
16.

Wherefore then, as the angel of the Lord is the Lord himself, even so Christ the son of God is God himself: for why may not the title, *Son of God*, be as truly God, as angel of God is truly God; yet not all angels of God are God, so not all that are called sons of God are God; for there is but one angel of God which is God, and but one son of God which is God, and this angel of God was Christ, and this Christ was the Lord God Almighty, that looked through the clouds upon the *Egyptians*, and became there a man of war, and caused the sea to overwhelm them.

Exod. xlv.
24. and xv.
3

Duet. xxxii.
13, 4, and
xxxiii. 19.
Numb. xx.
8.

This is *Israel's* God and rock, that *Paul* said they drank of; this was *Moses* and *David's* and *Peter's* rock, in which they drank water of life with honey and oil. All the seed of *Israel* have but one rock, out of which they suck water and oil, and
honey

honey which is converted into peace of conscience, joy in the spirit, and assurance of eternal life. The water begets the peace, the oil brings joy, and the honey turns into the assurance of eternal life. See and compare *Psal.* lxxviii, 35. *John* iv. 14. *Isa.* lxvi. 11. *Psal.* viii. 2.

Moses's
testimony.

SECT. V.

The manna that the children of *Israel* were fed withal in the wilderness, did typify another kind of bread, the elect seed did see into the mystery, and were satisfied with a spiritual food; for, from these words which God said, *I will rain bread from heaven for you*, all the true seed looked then for the coming of their Messiah. *Isa.* xxxiii. 16. *Isa.* xli. 1.

Exod. xvi. 15.
Deut. viii. 3.
Exod. xvi. 4.

The ignorant and carnal *Jews* called it manna, which signifies what is this, or what new thing is this, being hidden to them, *Revel.* ii. 17. so when the true bread came down from heaven, their posterity said, as their fathers, What is this? Who is this? What new doctrine is this? How can this man give us himself to eat? *John* vi. 11.

xxiv. 6.
Exod. xxv. 30.

The

*Moses's
testimony.
Numb. iv. 7.*

This was the consecrated bread, that the true priests did bless, the hallowed and pure shew-bread continually upon the pure table of gold; this is the holy bread, and only offered by a holy priest that hath no imperfection. Take and eat this bread from the high priest of God, being festival and appointed for every sabbath-day, being for such as are entered into their rest.

*Exod.
xxiv. 24.*

What was the ground of the priests and holy men of old, at their feasts, to take up a loaf or shiver of bread in his hand, looking up to heaven, and blessing God before they eat, was not there the true bread pointed at, and when Christ came, then the true bread was come, and shewed his disciples it was to be broken for them.

The Scribes and Pharisees that sat in *Moses's* chair, they observed the outward letter and ceremony in the blessing of the bread, but it wrought no further then, than the bread that perisheth, and every professor now as well as then, if he is for having his righteousness seen when he eats, then straight off with his hat, and his eyes towards heaven, but it is but to bless God for that perishing bread that feeds the body; it is not for the bread he hath eaten to
eternal

eternal life, for of that bread he hath none, Moses's testimony. and so is always hungering and thirsting, notwithstanding his eating and drinking.

For he neither looks for, nor lacks no God from heaven, that brake his body for him, or shed his blood for him; for his God cannot die, or had any blood to shed, it is the earthly bread, that is his blessing by the law and birth-right, which he claims as his right by his obedience to the letter of the law, *Matt. vi. 5, 16.*

But the true *Israel* is the true christian; for to him Christ's body is meat indeed, and his blood that was spilt is drink indeed; and he that hath eaten and drunken once by faith in his person, it is enough, do but once eat and drink (not in an outward sacramental ceremonial ways, but of the thing signified) and it is enough, eat once, drink once, and live for ever. *John vi. 58.*

This converts prayers into praises, and spiritual meats begets spiritual worship of internal praise, which is invisible proceeding from the virtue of this invisible life, quickened by that invisible bread that came down from heaven. *John vi. 41.*

So that all outward worship now it is left

*Moses's
testimony.*

left to the hypocrite, who loves to make a fair shew, and for this their long prayers they have their reward in the fruit of the vine, and in this manna or perishing bread which is given them.

SECT. VI.

*Exod.
xxiv. 8.*

Again, the blood that was for the atonement of sin, was the blood of the immaculate lamb; all the blood that was offered by the law, was all as a type or figure of the blood of the Lord God, the promised seed to redeem *Israel*.

This blood was a covenant when *Moses* held it up, and said this is the blood of the new covenant, when the blood was sprinkled upon the people, then were they sanctified in the virtue of that blood, not in that blood of bulls or goats, but the blood of a lamb; not in the blood of that lamb that was to be killed at the door of the tabernacle that was made by *Moses*, but in the blood of that lamb of God, or the lamb which was God, and was the true tabernacle; a tabernacle from which the precious blood did issue out; it came out of that house, out of that heart, and out of that door,

door, that was made by the spear in the side of *Jesus*; there it was that the blood came running out, and it was a door for the faith of his elect to enter in, and be cleansed; to apply that blood to itself, and be saved. This was that cleft of a rock in which they fled for refuge. *Isaiah* iv. 6. *Psal.* xciv. 22.

When an atonement was to be made by blood, the offering was to be killed by the side of the altar, and the blood wrung out there by the door of the tabernacle, then was part of that blood sprinkled round about upon the altar, and *Moses* was to take of the blood that was upon the altar, and to sprinkle it with the anointing oil upon *Aaron*, his sons, and upon their garments, and they should be hallowed.

The sanctification was from the blood as it first came, and was sanctified from the altar, and the oil had its virtue as from the altar; the altar was first sanctified, and then all from the life of it was sanctified, and reconciliation wrought thereby.

Now as to the spiritual sense, Christ was afterwards made plain to be both the offering and the altar; for when he was come, he sanctified himself, that all might be sanctified

Moses's
testimony.

sanctified in him. *Heb. xiii. 10. John xvii.*
In a word, Christ is the true temple, the altar, the priest, he to whom it was offered, and he that was offered.

The priests of the ceremonies were all for shadows of good things to come: all the offerings they were of no esteem by the Lord, when there was not an eye that could pierce through the ceremony, and see into the substance, and walk by that, and that it was a lamb without spot that was capable to make an atonement for sin, even God himself, by the shedding of his precious blood.

This was the faith of *Abraham, Isaac,* and *Jacob*, and it was the faith of *Enoch* first, and of all the twelve patriarchs, as is seen by their blessings to their spiritual children, and it was the faith of *Moses*, the first writer of holy writ, and God's first witness, as abundantly further might be shewed, but this may be enough to satisfy the elect. So that by the testimony of *Moses*,

There is none but Christ, none but Christ, no other God but the man Christ Jesus our Lord, now in glory, in a body of flesh and bone blessed for ever. *Amen.*

CHAP.

CHAP. II.

Shewing how David's Faith and Doctrine was pitched upon GOD as becoming man, and for a Saviour and Redeemer, and so made himself capable to suffer the pains of death for the redemption of him and all his elect seed.

SECT. I.

IN Psalm the first, *David* brings in the man as blest that delight in the law of the Lord, and in *Psalm* cxix. he counteth him an undefiled, or a perfect man that doth so. Now this Lord is *Jehovah* becoming *Jesus*, and this law was to keep his statutes; which statutes was to believe in him, and trust in him with that affiance that he would become flesh.

David's
testimony.
Psal. ii. 12.
and ix. 10.
and xix. 8.
and cxix. 171.

So that he that had this law of faith given him, he would worship the law-giver, which is no other but *Jesus*. See *Isa.* ii. 3. viii. 16. li. 4, 7. *John* i. 17.

Psal. xix. 7.
and cxix. 1.
17. 97. 142
174.

Now such a godly man is to have the blessing of being directed, of keeping all

Psal. i. 3. 5.
Psal. xxiii. 3.

*David's
testimony*

the precepts, and to be fruitful in the knowledge and love of his redeeming Lord, and to stand in the judgment, and to be justified in the same.

Psal. i. 6.

Therefore it is said, *that the Lord knoweth the way of the righteous*; that is, he approveth of it, and justifieth their faith; but as for the other side, that set themselves against the true God, and his spiritual worshippers, they shall not stand in judgment, but shall be dashed in pieces by him whom they esteemed not to be God. *Isa. xix. 3. Luke xix. 27. Jer. xx. 11. Isa. viii. 10.*

ver. 2.

In *Psalm* the second, *David* shews the decree how that God would become man, and humble himself into the name of a son, and this should become a stumbling block to kings and rulers; so that they should take counsel against this son, and so against God, saying, the kings of the earth set themselves against the Lord, and against his *Christ*.

ver. 6.

This doth not mean that the Lord and *Christ* are two distinct persons; and though it is said, *Let [us] break their bands*, and again, *I will set my king upon my holy hill of Sion*, and again, *thou art my son, ask of me, &c.*

Now

Now these plurality of words, do not make plurality of persons, but of titles only, which is occasioned from the two natures of diety and humanity united in one person; for observe, when it comes to the work, it centres again in one person, as ver. 6. it is said, *then shall [he] speak unto them in [his] wrath, and vex them in [his] sore displeasure.* Now this [he] in the single person is no other but *Christ*, that son that should pour out his wrath upon his enemies, as is plain by the last verse, saying, *Kiss the son lest he be angry, and you perish through his anger.*

David's testimony.
Psal. cxlii. 6.

That is, submit yourself, and worship the son with a divine adoration, for he is God, and will rule over all rebels with a rod of iron. *Isa. xlix. 7. Zeph. ii. 11.*

Psal. xlv. 1.

That *Christ* is the one only and alone true God, it is evident by *David* in this place; for first, he is set upon *Sion's* hill, to be *Sion's* king and God, and to govern it by laws spiritual.

Secondly, He hath attained to have all the elect for his inheritance, and his extent is to the uttermost parts of the earth, where then should there be any other God; for if he have all in possession, then all other Gods are excluded from government.

Psal. ii. 8

*David's
testimony.*
ver. 9.
Psal. cx. 2.

Thirdly, This son is said to be of that power, as to dash all his, and his saints enemies to powder, who shall make laws to subject and hinder *Sion* from worshipping their king that is set upon their hill, and therefore, upon pain of damnation, are required to be so wise as to submit to him either feignedly or unfeignedly. *Isa*, xl. 10. *Rev*. xii. 5.

Psal. ii. 11.

Fourthly, Who should this son of God be, but God himself, seeing all divine worship is to be performed to him.

ver 12.
Psal. xl. 4.
16.

Lastly, This *Christ* must needs be father as well as son, seeing that all such are pronounced cursed that reject him for their governor, and all those pronounced blessed that put their trust in him.

All these sayings of waiting, hoping, and trusting in God, have all a dependence of the promise of God's becoming flesh, and so a son to redeem, and may be all applied hither.

SECT. II.

David, in the third *Psalm*, finding great opposition betwixt his, and his Lord's enemies, because he pitched his faith upon a God

God in the form of a man, the reviling this David's testimony.
 God, as in *Psaln* ii. do now set themselves Psal. lxxi. 11.
 against all that put their trust upon this
 son of God, and therefore they tell *David*,
 and all that are of his faith, that their God
 is a weak God, and there is no help for
 them in him, and so conclude with a *Selath*,
 as a note of their great rejoicing.

It is as if they should say, his God is
 not our God, our God is a paternal fire or
 spirit, God without any body; that is, so
 vastly infinite as to be every where at one,
 and the same time, and is amongst us, and
 lives in us, but he looks upon his God to
 be a substance, and in heaven at a distance,
 and looketh, and expecteth, and waiteth for
 his coming down to this earth, and to con-
 quer for him here in a body or person like
 himself, and that he shall suffer death.
 This is a God like to help him indeed!

Let him fly like a bird to this God, and Psal. xi. 1.
 see what he can do for him, but there will cxliiii. 9.
 be no help for him in this his mortal and
 dying God: we will not wait for such a
 God, for such a God cannot help him. Ha,
 ha! we shall see it, *Selath*.

David, seeing how the enemy reproached iii. 3.
 him, he the more trusted in his God, say-
 ing;

David's
testimony.
Psal. iv. 2.

ing; *thou O Lord, art a shield for me, my glory and the lifter up of my head.*

lxxxiv. 11.

ix. 13.

iv. 8.

lxxviii. 18.

As if the prophet should say, still my faith and trust shall support me; for that which they count my shame, I know to be my glory; for this son of God is a son and a shield about me: for first, he is a sun to enlighten me to walk in his way, and secondly, he is a shield to defend my head and to guard my heart, and also he is the lifter up of my head, in that he is the resurrection and the life; for though my enemy should so far prevail, as to send me down to the grave, yet will I not be dismayed; for they will prevail so far against my lord, but in a moment his God-head-spirit shall lift up his head, and then will he have attained to that power as to raise up my head; *and I shall sing praise to his name, for salvation belongeth unto all his people.* Selath.

vii.

viii. 2.

Again, the prophet longed hard for the accomplishment of the promise; and he, seeing it certain by faith, therefore he brings in the faithful to welcome God to judgment. In this *Psalm* is a song to the praise of *Christ*, as the most high God; and the song is continued in the next *Psalm*, and
in

in the second verse his power is described, *David's testimony.*
 saying; *that out of the mouths of sucklings*
he had ordained truth.

David in the 5th verse, speaketh a little
 intricately, as thus; first saith he, speaking ver. 5.
 of *Christ's* humiliation, *that he was made a*
little lower than the angels; but the next
 words exalts him again, saying, *thou hast*
crowned him with glory and honour; which
 was in these things; first, in that he had
 the sole dominion over all things; and se-
 condly, in that all things are said to be put
 under his feet.

Again, *David* brings in *Christ's* man-
 hood, speaking to his godhead, saying,
thou hast delivered me from the strivings
of the people, and thou hast made me the Psalm ix.
head of the heathen. *A people shall serve*
me, hear me, and obey me, &c. How full
 are these words? what God can there then
 be besides?

The twenty-second *Psalm* is a prophecy
 or a rehearsal of all those great sufferings
 of *Jesus* in the days of his flesh, and a
 foretelling of his crying unto God in that
 time of his passion.

So that when *Jesus* cried; “*my God, my*
 “*God, why hast thou forsaken me;*” it was
 to

David's
testimony.

to fulfil this prophecy; for the Creator being become a creature, was to learn obedience; a wonderful example of humility.

SECT. III.

Psal. xxiii.
1.

David calls the Lord his shepherd, now *Israel* hath but one shepherd, as I shewed before, now the pasture of these sheep is said to be by the rivers of waters; now there is no living waters or spiritual pastures but in a personal God, Man, *Christ Jesus*; this was that water as *David* so longed for out of the well of *Bethlem*.

II. Sam.
xxiii. 15.

This was faith in those days, and the substance of *David's* prayers and praises; was in pursuit of those gifts and graces promised to God's true prophets for the comfort of elect sons and daughters of *Sion*; so that I shall abridge my discourse to the lxxiind *Psal*m, and to the first verse of the lxxvith *Psal*m, and then draw to a conclusion of this testimony, otherwise my volume will be too large.

Psal. lxxii.
ult.

In *Psa. lxxii.* there is a desire or prayer, that the *Messiah*, the king of *Israel* may prepare himself for the work of redemption, as verse the first,

Secondly,

Secondly, in the second verse a promise David's testimony. is made to faith, that he shall come and be judge. The nature of his judgment is twofold: first in righteousness, secondly in judgment. The persons to be judged by him are set down in the fourth verse: first he shall judge the poor of the people, secondly, he shall judge the wicked men and oppressor.

Thirdly, the Nature of the judgment is further described; as thus; first, he shall judge the poor of the people, that is, he shall find faith in them, and so shall justify them, and give them the seal of the assurance of everlasting life.

Secondly, he will also meet with the wicked; and then he shall condemn him and break him in pieces in the peace of his mind as in the second *Psalm*.

Again, the 6th and 7th verses are a description of the fruits and effects of that judgment; first, from this seal of redemption true worship takes place in these words; *they shall fear thee*, that is, *they shall worship thee as long as the sun and moon endures*.

Secondly, this doctrine of salvation coming from heaven, doth so water the earth,

*David's
testimony*

or heart of man, as that it becomes fruitful in every good work as joy, love, peace, &c.

Thirdly, the extent of this peace is said to be till there be no moon; so long as there is men on this earth and faith in these men, so long there will be peace.

Peace shall never cease springing up; but, as the influence of the moon causes the fruits of this natural earth to grow and increase, even so will the influence of the son of righteousness make peace to run as a river, making the water of life to run in the vein of faith.

Again, the seventh verse is a donation of all unto *Christ*, declaring him to have dominion from sea to sea, and so lord of the whole creation; it is further said, that all that live in the wilderness shall bow before him, and kings shall bring presents and fall down before him, and that all nations should serve him.

All kings are his vicegerents, for they are in the place of *Christ*, as he is Creator, and so they judge as Gods. Therefore obedience was ever wild to authority; for all kings do either feignedly or unfeignedly worship God by words and laws, though they know him not. But the kings that
worship

worship *Christ*, as *Christ* truly, are such as David's testimony. are spiritually anointed by him; for every christian is a king, but every king is not a christian:

For although all men acknowledged a God, that are truly rational, yet the Prophet saith, that God is only known in *Judah*, Psal. lxxvi. 1. and that his name is great no where so much as in *Israel*, now how comes it that lx. 7. God is more known in *Judah* than elsewhere? is it not because it was the way of God from heaven? for the promise of God's becoming flesh is founded there; salvation begins there; it takes root there; even from *Judah*, from *Jess*, and so from *David*; caiv. 2. here is the spring of life, and the God of life, and salvation is known here, being a branch from thence. *Isa. lxxv. 9.*

Doth not that saying of *David* sound to lxviii. 11. this sense? and is it not as if he should say, lxviii. 68. my dependence is of *Israel*, and so of *Judah*, that out of her the Saviour of the world shall come; for God shall be incarnate, and proceed from princely *Judah*, Psal. lxxiii. 25. and shall be a God of substance, and of cxliii. ix. man's substance he shall partake, and be both God and man in one blessed and single person, not an airy God, void of substance.

*David's
testimony.*

Psal. ii. 3.

xxii. 6.

*xciv. 9, 10,
and lxiv. 5.
exliii. 9.
xi. 1.
xlii. 3.
and cxv. 3.*

stance. *I. John iii. II. Phil. ii. 7. Heb. i. 3. Ephesians ii. 2.* as the workers of iniquity affirm; for say they, *we will break their cords asunder*, which are twisted together of God and man; for we will not have any God that comes out of *Judah-Bethlehem*; we will not have a God that hath man's nature in him, we will break those cords and bands of being drawn with a man or a God like a man that is visible, and may be seen. See and compare *Hos. xi. 4. Isa. vii. 6, 17. viii. 6. ver. 6, 9, 10, 14.* Our God springs not out of *Judah*; for out of *Judah* comes a substance; but God is not a substance that can be seen, felt, or understood; this is to make God subscribed to one place at one time, who is omnipresent in all places at once, therefore let the people fly to this their God like a man, and of man's seed, and see whether he can help them. See *Micah. vii. Isa. vii. 6, and 8. ix. 10, 12:*

This was the faith [and language of the enemies of *Sion*, and *Sion's* God in the days of old, not only in the heathens that were without the written law of *Moses*, but of all the carnal seed that made an outward profession and pretended obedience to that

that law. It is confessed that reason the David's testimony. angel's nature fallen can do no less than to acknowledge, there is a God, and that he must be just and holy, and that obedience is due to him; but the highest, and most piercing reason that is, can never be able to know him truly what he is in his form and nature; neither doth the written law of *Moses*; nor the law in nature reveal him any other way, but as their creator and preserver, with a tye of obedience to his revealed law of nature, but not the revealed law of faith, that's not for them.

Therefore it is that the God of truth ever avails his blessed person to reason, and reveals himself to faith; because he will Psal. xxxvi. 9. & cxix. xcviii xcix. c. xlvii. ult. xlviii. ult. save that seed; and his way to save the house of this true *Israel* is to become seed of that seed, and in this seed he is only to be known, and his name is to be great here, after he hath wrought their redemption by his death and resurrection; the prophet *David* saw this, and left it upon Record for a comfort to all the elect seed, he xlviii. 1. 6. by faith saw the manner of his triumph over sin, death, hell and the grave, in his glorious ascension; and therefore with admiration cries out, saying; *God is gone up with*

*David's
testimony.*

Psal. xxii 6.

a shout ; sing praises. This was *Jesus Christ*, and this was *David's God*, that was despised by the world, but was great in *Judah*, and known only to *Israel*. So that by the testimony of *David*, there is none but *Christ!* none but *Christ!* no other God but the man *Christ Jesus* our Lord, though man and all the seed of the fallen angels should gainsay it.

CHAP. III.

Shewing how that the prophet Isaiah's faith and doctrine was wholly fixed upon God's becoming flesh; and he had no other worshipped, nor taught, expected, waited, or looked for any other saving God but Christ the Lord only.

SECT. I.

*Isaiah's
testimony.*

ALTHOUGH the prophet *Isaiah* lived several hundred of years before the Incarnation of God; yet was all faith fixed upon him in a body of flesh and bone; for the prophet shewed that his birth in a virgin's seed was *Sion's* birth, salvation and assurance; for as soon as he took our nature

ture and Godhead united with manhood, ^{Isaiah's testimony.} as soon as he had brought himself the first begotten of God, then came man actually to be entered into the salvation: therefore said the prophet, *that out of Sion shall go forth the word, and that word should judge among the nations.* *Micah* iv. 2. *Psal.* cx. 6. ^{Isa. xxv. 3, 4, 11, 12, and 13.}

These things will be in their time said ^{xxxix. 1, 2.} the prophet, and he then intimates that the saints oppressors, that made us fly to our rock, they should then fly to their light of reason, which is their rock; but saith he, their rock shall not save them, though their reason which is their rock, tells them that their bow and their shield shall save them, and their strong horses shall save them, which are their formalities in their rationality, *Psal.* xxxiii. 14. *Matt.* vi. 16. but they that fight against *Israel's* God, shall be tumbled down into the dust by that God-Man that comes out of *Sion*, though ^{ver. 21.} they be the great men of the earth, called *tall cedars*, but they be brought into the dust by a first death; yet this our God-Man that is to judge amongst the nations shall raise them again out of their holes, then will the sight of him be terrible, which will make them desire they might

*Isatah's
testimony.*

go down into their holes again for fear of his majesty, even *Jesus Christ*, *Sion's God* and king.

Isa. vi. 5.

It is good to mind what the prophet saith concerning God, because he did see the person of God. Some of the *Jewish* Rabbies say, that *Isaiah* was put to death, because he held that God was corporeal; Whether this was so or no, it matters not, but certain it is, that *Isaiah* did behold the similitude of God as well as *Moses*, therefore mind well that prophet's doctrine that hath seen God; he will speak wonderful things of God; that prophet's doctrine will run all of God hidden in man, or becoming man. And now to the prophet's doctrine, he upon the description of the vision of God, cries out, saying, *Woe is me, I am a man undone, I am of unclean lips, and yet mine eyes have seen the king, the Lord of Hosts.*

*Isa. xi. 10.
13.*

Now this king and Lord of Host, was no other but the apostle's *Jesus*, whom they worshipped under that title of Son or Saviour. See *Matt. xiii. 14. John xii. 40, 41.*

*Chap. vii.
14.
vi. 12.*

In chap. vii. there is said to be a conspiracy against *Judah*, but said the prophet *Judah* shall stand, and he gives *Ahaz* the king

king a sign of it, and the sign was the thing Isaiah's testimony. signified, saying in this manner, *A virgin shall conceive and bear a son, and call his name Emanuel, or God with us. Matt. i.*

This sign is given to a king, and yet a sign that should every where be sought against by kings and rulers. Therefore the prophet, in this chapter and the next, speaking of the enemies of truth that fight against the true God, under the name of *Rezen* king of *Syria*, and *Pekath*, who took evil counsel against *Judah*, refusing the waters of *Shiloh* that go softly, with- Isa. viii. 12. vi. out noise, which waters was the doctrine of the *Messias*.

Therefore, say they, *Let us go up against Judah, and vex her*; and his enemy was king *Rezen* and *Reason*, the king that xxx. 33. *Tophet* was prepared for. It is the seed of the fallen angel, and the piercing wisdom of that seed, that do as the prophet saith, band themselves as one man to fight against spiritual *Judah*.

Now, their going up against *Judah*, was to go against the God of *Judah*, but the vi. 5, 6.
viii. 10, 12.
xix. 3, 11.
and 30, 1.
viii. 14. world was then as it is now, not to worship a God that should take seed of *Judah*, but, said the prophet, though there be a con-
E federacy

*Isaiah's
testimony*

federacy and consultation against the servants of the true God, yet no counsel against that Lord should stand, though all opinions in religions stand against the faith and worship due to this son born of a virgin, though he be God with us, yet will he prove to be God against them.

Therefore said the prophet, fear them not, for though of your own family, your tribe and kindred conspire against you, because of your faith in the Lord of Hosts coming of *Judah*, yet fear not their power. Let it be in what age it will, but let him be your God, and he will be your sanctuary, and a hiding place for you.

*Isa. lxxv. 9.
viii. 13, 14,
15, to 21.*

But unto your kindred, the carnal seed in both houses, he shall be a stone of stumbling, and a rock of offence, and so shall all his servants his apostles; for the law is sealed amongst them. *Jer. xix. 7. Matt. xii. 14. and xxvi. 59. I. Pet. ii. 8.*

ix. 1, 2, 8.

Again, in chap. ix. the birth of Christ is described to be wonderful, both in relation to his ministry, person, name, office, and authority. First, he brings him in as a son; but, secondly, he shews, that though he hath but the denomination of a son, yet nevertheless, he should in time be called by

by the name of mighty God, and everlasting Father. Now this being so, how can there be any other God; for there can be but one Almighty God. The prophet, in another place, speaking of the restitution of the elect *Israel*, saith, that they shall return to the mighty God; who then is he but the Lord *Jesus Christ*.

Isaiah's
testimony.

Isa. x. 20, 21.

xxvi. 3, and

l. 10, and

xlvi. 2.

The prophet hath no comfort for the elect, but by telling them almost at the end of every sentence, that their salvation lay in their God's becoming seed of *Abraham's* seed.

xi. 11, ver.

1, 2, 3, 4.

And the prophet further sheweth, the peaceable effects of *Christ's* kingdom, in-somuch as that he saith, *nothing shall be hurtful in all that holy mountain, but that the wolf shall dwell with the lamb, and the leopard shall lie down with the kid and calf, and the young child shall lead them.*

The wolf, the lion, the calf, the cow, and the leopard; all the unruly passions of the spirit of reason, the angel's nature-fallen, shall all be subdued and conquered by belief in the true Saviour, and that little child of faith shall lead them and keep them in awe; also the lion shall eat straw with the ox; that is, that strong spirit of reason

*Isaiah's
testimony.*

reason which was king and master of the house, shall now submit itself to suffering, or be content with a mean estate, diet, or a dinner of herbs; whatever faith the man child commands, it obeys; and this is the peaceable kingdom of *Christ*, that most high and mighty God. *Romans*, viii. 13. *Col.* iii. 5.

Ver. 10, 11. Again, so glorious shall this rest be, as that it shall (saith the prophet) destroy the tongue of the *Egyptian* sea, and all the seven streams thereof shall be smitten.

This shall be accomplished (said the prophet) when the Lord shall set his hand the second time to recover the remnant of his people.

The first time that God shall put his hand to recover his people was at that time as that child was born, and Son given, who is said to be the root of *Jesse*, the promise given was a seal of the performance thereof.

The second time that God shall put his hand to the spiritual recovering of his people, is to be at that time, as this Son is to be called the mighty God, and everlasting Father, and this second time calls the *Jews*, and makes them know, that this *Jesus Christ*, their Lord, is that high and mighty God,

God, and that everlasting Father. *Rom.* *Isaiah's testimony.*
xi. 25, 26.

Now at this time, the prophet saith, that the adorers of *Jesus* with weapons spiritual shall fight against the tongue of the *Egyptian* sea, and the seven streams thereof being the seven anti-churches of *Europe*.

For these undoubtedly are the isles in which great *London* is fixed, being called the ends of the earth, that at this day are afraid of the stroke from his last witness, that this *Jesus Christ* is that high and mighty God, and everlasting Father, to ver. 9. fulfil the prophecy of *Isaiah*, the declaration of which moved the isles, so they drew near and came, but *Israel* chosen out of the isles was assisted to bear witness, and encouraged in this manner.

Fear not I am with thee, thou art my ver. 10. servant, and I am thy God, the first and the last; all that are incensed against thee shall perish, and thou shalt set forth my praise in the islands, now this second time to recover the remnant of my people.

Chap. xiii. 12.
xxxiii. 14.

This makes the sinners in *Sion* afraid, who profess the name of the Son, but deny him to be the high and mighty God, and everlasting Father.

Isaiah's
testimony.

SECT. II.

Again, the prophet saith, that the Lord
xxii. 21, 23, that proceeds from *Judah* shall have the
and 24. government in his hand, and shall be a father to the inhabitants of *Jerusalem*, and to the house of *Judah*, and shall have the key of *David* to open and none shall shut, and shut and none shall open, is not this the Lord *Jesus*, and is not this *Jesus* that Father aforesaid. *Rev.* iii. 7. *Matt.* xvi. 27. and xix. 28. *Rev.* v. 5, and xxii. 16.

And though the following verse doth say, they shall hang upon him all the glory of his Father's house, yet there must be no Father but him; for if all the Father's glory be upon him, then is he the Father himself.

Chap. xxiv.
21, 22, 23.

Now he may well be the glory of a Father's house; for the prophet brings him in afterwards as a God of such power as to raise the dead, and give reward to all, and that he would swallow up death in victory. See *Matt.* xi. 5, and xvi. 27. *I. Cor.* xv.

All the redeemed shall own this God to be their God. *Isaiah* neither owned nor taught the elect any other God; so that
this

this is the prophet's doctrine, and the language of *Canaan*, the redeemed of the Lord, and all the church's hopes; therefore when he was coming, then was the church in a readiness to receive him, having their faith grounded upon the prophet's spiritual declarations; for then they should cry out in that day, saying, Lo, this is our God, ^{xxvi. 1, 2, 5, 12.} we have waited for him, and he shall save us. This is the Lord, and we have waited for him, we will be glad and rejoice in his salvation.

Isaiah's
testimony.

The substance of this prophet *Isaiah's* doctrine runs all upon this God manifested in flesh. Let us trace him a little in his words, for our consolation in truth's confirmation, and we shall find how the stream of his doctrine runs, which is in this manner.

O ye house of *Judah*, and chosen of God, wait for your Lord, for his promise is sure, and he hath insured me, that he will come, and by revelation I know it, and am to report the same to his redeemed ones, for he will descend from heaven the throne of his glory, into the lowest part of the earth, a virgin's womb, and will be incarnate of *Judah's* seed, and born of a virgin, and

xlii. 4, and li.
and lx. 9, and
lv. 3.

Isaiah's
testimony.
vii. 14.

and all power, wisdom, and glory shall be hung upon him: by faith I see these things as already accomplished, because it is sure, I see him by faith to sit upon the throne of *David*, in the spirit of wisdom, judging the work; and with the rod of his mouth slaying the wicked: when he comes, his people shall know that he is their God by his law written in their hearts, and they shall hear him say, Behold, it is I, who was the first and am the last, and besides me there is no Saviour, look upon me and be saved; for my glory I will not give to another; I am your God, ye are my witnesses that I am God.

xi. 14.
xl. 9, and
lxv. 1.
xli. 4.
xliii. 10. 11.
and xliv. 8.

Again, as this Son or Saviour of *Israel* is the true God, and so received by the elect, yet by faith I see him despised by all others, and rejected, who set themselves against this Lord, as an imperfect God, because of his sufferings; so that there was no beauty nor comeliness in his person, as to please the principality of the world: therefore they shall despise him and reject him, because he will become a man of sorrows, and making his bed with the wicked.

xliv. 7.
liii. 7.

Yet notwithstanding this, this our Lord is our resurrection, a sure stone, a precious corner

xxvi. 19.

corner stone, and we build upon him for eternal life. This our Lord is wonderful in his appearance, and as it were hideth himself in man's nature, yet shall every knee bow unto him.

Yet though we wait and trust in this Lord, who is the hope of *Israel*, yet who will believe this report, that God shall have his glory wrapt up in flesh, and to have his visage so marr'd, that used to shine as the sun: yet he is our God, though by faith I see him coming from *Edom* with dyed garments, treading the wine-press alone, yet mighty to save, giving life by death, who finding none that could do it, neither in heaven nor earth but himself; therefore it was his own arm that brought salvation. This is the loving kindness of the Lord to ransom us, by laying down his life for us. Lo, this is *Israel's* God, and in this God we glory.

Thus by the testimony of this evangelical prophet *Isaiah*, it is infallibly proved against all gainsayers under heaven, that

There is none but *Christ*, none but *Christ*, no other God or Saviour but the man *Christ Jesus* in glory.

CHAP. IV.

Shewing how the prophet Jeremiah's doctrine and faith was pitched upon God's becoming flesh, and the just lived by faith in that doctrine.

SECT. I.

*Jeremiah's
testimony*

THE prophet *Jeremiah's* doctrine is one and the same with the other before, as to the knowledge and worship of the true God; namely, that the Creator of *Israel* is the redeemer of *Israel*, and the way of this redemption is by God's becoming flesh. All prophets harp on this string, and the apostles play melodiously upon it, and the witnesses of the spirit do finish the mystery. See the references that leads to the mystery,

Ch. iii. 6.

A great part of this prophet's doctrine is about the *Jews* being carried to *Babylon*, but the doctrine of their restoration is by him made a type of the deliverance from sin, by the coming of God in a way of a lineal descent, which mysterious sayings puzzled the carnal *Jew*, but the elect saw into the substance,

substance, and could distinguish words Jeremiah's testimony.
privative from positive, and temporal from spiritual.

But to come to the matter, the prophet shews, chap. iii. what a great apostacy was amongst the *Jews*, yet saith the prophet a few of them shall be recalled. There is an election, as one of a city, and two of a tribe, that shall be brought to *Sion*.

Now here the prophet contends with the outward *Jew*; and, in his contention, whispers in words of peace and comfort to the elect. So there is an intermixture of judgments and mercies, according to the nature of the seeds it is spoken to. Hence it is worth the minding to know when the spirit of revelation speaks to reason, and when to faith, for instance,

In verse 12th, the prophet hath these words, *Return thou backsliding Israel, and I will not cause mine anger to fall upon you, &c.* These words I conceive were spoken to the seed and nature of reason, the angels nature-fallen, who had the law moral written in the seed, telling them, that all obedience was due to God, and upon this obedience earthly blessings are given as a reward of well-doing. Chap. iii. 12.

But

Jeremiah's
testimony.

But in the 14th verse it is said, *Turn backsliding children, for I am married unto you, and will take you one of a city and two of a tribe, &c.* These words are spoken to the seed and nature of faith, which was the seed of God, and was fallen in *Adam*.

xxxi. 18, 19.
vi. 2.

And this nature being fallen, God hath mercy on it, and turns it, by giving them the knowledge of himself; the other must turn themselves to justice and legal-righteousness, but faith turneth, or rather is turned to embrace the true God, saying, if thou return, return unto me. This God is God manifested, or to be manifested in flesh, as the next verse proves.

ziv. 15.
xxiv. 16.
Ver 26.
xvii. 9, 10.

But to give a further distinction of the original, from whence truth and falsehood doth arise, as in reference to God, and the worship that pleases him, and to *Baal*, and the worship that pleases him, behold their play on both sides. First, as to the seed of the fallen angel, it is contrary in its priestly teachings to the seed of fallen *Adam*, after recalled and renewed by the second *Adam*; for the original of their teaching is not from revelation of faith, but from the dictates and imagination of reason, which
is

is a deceit of their own heart; and so they, *Jeremiah's testimony,* from their study in reason that is natural, teach a lye, and a false God in the name of the true.

Therefore it errs, and the more it searches into spiritual things the more it errs; for it may search after morality by the candle of the law, and from thence may speak a high language, to the admiration of its own seed that are of a lower capacity, if it be sober and learned; but it but gropes in the dark, if it apply its study to the finding out spiritual secrets, for that is lock'd up from that seed, therefore they have nothing of substance, but only a form of goodly words.

Now the prophet *Jeremiah* shews the fallacy by their practice, and discovers them clearly to a discerning eye. His words are to this purpose following, both to priest and people.

Behold you trust in lying words, when *Chap. vii 2, 4.* you come into my temple to worship, saying, no evil shall befall you, if you but make a shew of holiness there, crying the temple of the Lord; whilst you thus boast of the temple (yet that temple is but a den of robbers). What are you else but robbers and thieves? Do you not steal my word every man

Jeremiah's
testimony.
xxiii. 30.
xiv. 10, 14.
xxx. 31.

man from his neighbour, who are my prophets, and take from here a little, and there a little, that will serve your turn, and then father it upon God, and say; thus saith the Lord. And then you add your own devices and formalities to it, the deceit of your own heart; thus like vagabonds you wander from scripture to scripture, and it must speak what your reason doth imagine. See and compare *John* x. 8. *Isa.* xii. 6. *Acts* xix. 13. *Rev.* xxii. 18. *Jude* xiii. 2 *Cor.* ii. 17. *Mal.* ii. 8.

iv. 31.
and vi. 30.
and xvii.
13.
xxiii. 14.
xxiv. 15.

Again, what are you but murderers? you are all unto me as *Sodom*, ever resisting the hope of *Israel*. What shall men call you but reprobate silver? Seeing the Lord hath rejected you, depart therefore from him, and be written in the earth, and not in the writings of the house of the true *Israel*.

xvii. 15, 18.

ver. 7.

O Lord, thou knowest all their councils against me and against thee to slay us, though they boast of their priests office, as that the scriptures belongeth to them; yet do they scoff at thy word of promise. O let me see thy vengeance on them, and let them be confounded that persecute me, thy true prophet, &c. But then as for thy chosen

ones

ones and ministers of the true sanctuary, Jeremiah's testimony. they trust not in themselves, but in the hope of *Israel*. Now observe the doctrine evangelical, to the elect seed.

SECT. II.

The day is come, saith the prophet, that the Lord will raise unto *David* a righteous branch, and he shall build the temple; this is the temple that was to be built without noise or tumult. Again, a king shall reign and prosper; in his days *Judah* shall be saved, and his name is the Lord our righteousness, now *Israel* hath but one king, and that king is *Christ*, and but one saving God, and *Christ* is that God. Chap. xxiii. 6. vii. 4, and xxxiii. 15.

All *Israel's* righteousness of justification, sanctification, wisdom, or what other glorious qualification soever flows or ariseth from that fountain of faith in the person of *Christ*, giving the whole glory of their salvation to him; whether before he became flesh or after, all is one, and all centre in one, for the promise was sure. ix. 23, and xxi. 27, and li. 10.

Therefore the prophet is absolute in his declarations to the full power of speaking xv. 9, 10, 10. xxiv. 6. forth his divine revelations in this wise as aforesaid,

Jeremiah's
testimony,
and Chap.
xxiii. 5, 6.
and xxxii.
14, 15, 16.

aforesaid, and as hereafter follows, saying; I who am a prophet ordained and chose by voice of words from the God of truth, had his word put into my mouth, whereby I was impowered to throw down all false Gods and false worships, and to build and plant the chosen of *Judah* into the faith of that good thing promised the righteous branch of *David*, which is no other thing but the Lord our righteousness, in which I, and all true prophets, pronounce salvation by.

xxiii. 16.
iii. 23.
xvii. 15.
i. 6.
li. 25.
xxxi. 32.
ii. 23.

So that salvation is not from the great mountains and hills of lofty imaginations from the arins of flesh, but it is in that Lord and God coming of the seed of *David*, who is to be born of a woman. This is the doctrine of righteousness and the evidence of heaven. O you seed and children of the promise, believe, hope, trust, wait for the coming or growing up of this branch of this man of this king, which is your king, and be blessed. *Isa.* ii. 2. *Obadiah* i. 6, 8, 21. In the latter days you shall consider all this, &c.

xxxi. 32.

Again, in Chap. 31, the prophet poureth forth life in these words, saying; the Lord hath created a new thing upon the earth.

A woman shall compass a man: here doth the prophet declare that God would become man; for this man was God the Father, and this woman was the virgin wife, *Mary*: the true seed of *Israel* did in the prophet's days believe this was true, and would come to pass in due time, and the true seed of *Israel* at this time, being the latter days in which they were to consider of it; doth certainly now know, and with confidence and boldness, yet with all humility and soberness, do affirm against all gainsayers under heaven, that the man *Christ Jesus*, so exalted through the scriptures of truth, was and is, and is to come, the most high and mighty God and everlasting Father, being, in one single body or person of flesh and bone, now in heaven glorified, blessed for ever: *Amen*.

Now the prophet calls this a new thing, but the prophet *Isaiah* saith; that this new thing is a hidden thing: and that it cannot be known by the carnal seed. And therefore saith the prophet *Jeremiah*, this new thing that is created, doth create a new creature, and in it a new covenant, whereby they shall know that new thing, that new

Jerusalem,

*Jeremiah's
testimony.*

Jerusalem, that came down from heaven to be made that new and living way.

This new created thing created every thing new and old; but none knows him aright but such as have the new creation; therefore said *Habak.* chap. i. 5. *Wonder marvelously; for I will work a work in your days, which you shall not believe though it be told you.*

But it is the elect that do find out the path of God, and do trace the footsteps of the spirit in every commission, whereby they are given to know variety of new and wonderful things; as now to know that this new-created thing that had uncreated itself, created every thing, and as to his saints he created a new heart, a new covenant, a new name, and a new song of praise in that name to this God-Man, compassed about with a woman.

What then shall we say of a Woman; no ill, for though a woman was the inlet to sin, yet a woman was the outlet of sin, and the inlet of salvation; so that let a woman, but especially this woman, be, by all the elect in all ages, counted blessed, who bore the blessed babe, and God of all life.

And though the first woman compassed
a man

a man of death, hell and damnation; yet Jeremiah's testimony. let not her after-seed by *Adam* speak ill of her: because they and her were blessed by a gracious promise of an after redemption, which was and is by this new created man compassed by a woman.

A woman shall compass a man.

God is a man, and was in the form of a man before he was compassed about with a woman; for man was created in his image both as to form and nature: and *Moses* calls God a man of war, and this new thing, in his state of mortality said, that no man was perfectly good, but one, which was God, and so the first man *Adam* was from the earth, the second man *Adam* was the Lord from heaven.

A woman shall compass a man.

The true God of *Israel* hath been compassed about five several ways. First, he hath been compassed about by his angels in heaven. Secondly, he hath been compassed about by a woman on earth. Thirdly, he hath been compassed about by our infirmities. Fourthly, he hath been compassed about by bulls of *Bashan*. And lastly,

*Jeremiah's
testimony.*

lastly, he hath been compassed about with death, hell and the grave. *Psal. lxxviii. 17. Luke i. 1. Heb. v. 2. Psalm, xxii. 12. xviii. 4, 5.*

But now in these latter days this God-
Ch. iii. 21. Man hath enlarged his glory; now shall none hereafter compass him about; but his saints and angels round about his throne, the bulls of *Bashan* shall no more compass him about, nor the red dragon and his bloody priests that caused such mourning in *Rama*, in slaying the young children to slay him,

But as the Lord by his spirit of faith, love, joy, and peace doth compass his saints about; even so do the saints by their new songs of praise compass their redeemer about, giving him thanks for that his wonderful work of his vouchsafing to condescend so low, as to become man of the seed of *David*, as aforesaid, to save his elect.

Let this suffice from the prophet *Jeremiah*; and to the elect it is enough; it is clear as the light; it is evident; it is certain; it is sure without doubt, and without scruple to him whose name is written in the book of life, that,

There

There is none but *Christ* : none but *Christ* : no other God, but the man *Christ Jesus*, now in glory above the stars,

CHAP. V.

Shewing the prophet Ezekiel's testimony to our Lord Jesus Christ, to be his God, and the God of all the true seed of Israel.

THE prophet in his first chapter shews Ezekiel's testimony. his commission from heaven, as all true prophets are able to do; for it is the ever living word spoken out of the mouth of God that makes a man a commissioner, but *Baal's* priests, cannot pretend to this; for their God is speechless; having no tongue to speak at all; but I pass them by and come to learn of a true prophet.

The most part of the prophecy by *Ezekiel* is a foretelling and threatening the *Jews* of great judgments to be inflicted upon them under their captivity, as a reward for their injustice, oppression, idolatry, and cruelty; and persuading them to repentance, that they

Ezekiel's
testimony.

they might not be destroyed; saying to them in this wise,

xiv. 6. and
xviii. 21, 30.
and xxxiii.
11.

Turn you, turn you from your evil ways; for why will ye die, ye house of Israel, as I live saith the Lord, I have no pleasure in the death of the wicked, &c.

xviii. 25.
and xxxiii.
20.

Now, what death is this that the prophet meaneth? that the Lord hath no pleasure in? In answer hereto, that the ways of the Lord, concerning this it is written. I call heaven and earth to record (saith *Moses*) that I have set before you line and death, blessing and cursing; chuse the one and live; chuse the other and die: now hath not that carnal line their desire? you have a law which, if you keep, you shall live by it, but, if you break it, you shall be destroyed; for if you be willing and obedient, you shall eat the good of the land; but, if you refuse and rebel, you shall die; that is, you shall be destroyed by sword, plague, famine, or the like. See *Deut.* iv. 13, 40. chap. v. 4. 6.

Now, as touching this death, the Lord hath no pleasure; and therefore, that they might not die but live if possible, he caused the law to be daily read, and to exhort them again and again, that they might not forget,
but

but might be obedient thereunto. *Deut.* Ezekiel's testimony.
vii. 6, 9. chap. xvii. 19, 20. chap. xxxi.
11, 12. *Josh.* xxxviii. 34, 35.

Now, his saying he had no pleasure in the death of the wicked was no more but this, that the fig-tree should not blossom, neither should fruit be in the vines; the labour of the olive shall fail; and the fields shall yield no meat; the flocks should be cut off from the field; their goods shall become a booty, and their houses a desolation; this is the death and destruction that *Christ* hath no pleasure in; nor had, when he wept over *Jerusalem*. *Habakkuk* iii. 17.

All such places threaten an external death, for the law's curse goes no farther than the penetrating down into the grave. *Psalm* xxxi. 17. *Isa.* xiv. 11.

Ch. xxxi. 14,
17, and xxxii.
21, 22, 24.
and xxxvii.
4, 12, 13.

But the wonderful mystery of God's becoming flesh, and suffering death in that flesh; and, after rising again through God-head power, brings that rebellious seed into a capacity of a resurrection to a second death, which is a living death and a dying life. *Isa.* ii. 19, 21, and 26, 29. *John* v. 58. *Heb.* ii. 14.

For if God had not come to die, the
saints

*Ezekiel's
testimony.*

saints had been no better than the reprobate; for all would have gone to the grave, and the law could not raise them again.

1 *Cor.* xv.

So no more of this subject here, this I thought convenient, to put the free-willers rub out of the way: who would have eternal salvation offered unto all: and that there is but one seed or generation of mankind; and so may all be saved, if they will: but this their principle destroys God's prerogative power, and makes him inferior to the kings of the earth; and besides, it is absolute nonsense; for if all men proceed from one seed or root, then, being all of one nature, they must either all be saved or all damned. *Isa.* xliii. 13.

Ch. xiv. 22.

But the scriptures are clear to prove two seeds, and that there is an election in *Israel*, and the Lord by his prophets doth mark them out, and call that people who are but a remnant out of a multitude of professors, to the faith and worship of *Christ* in spirit and truth. *Isa.* xix. and xi. 11, 16. These saith the prophet are the chosen, let us set a mark on them.

ix. 4.
xxxiv. 23.
Ver. 31.

God will save this little remnant, calling them his flock; and in order thereto, he will,

will, saith the prophet, set up one shepherd Ezekiel's testimony. over them, and this shepherd is God the Lord *Jesus*, and all the elect *Israel* are his sheep or flock; and as he is called their shepherd, so is he called also their alone king; that only king was to rule that one only nation, and that king that was that nation's God, was to proceed from *David* xxxvii. 22. which is none but *Christ*, and this shepherd, this king, this prince of *Israel*, should bless them with showers of blessings. Here we see that this chosen flock hath but one shepherd over them, one prince and king over them, and that prince, king, and shepherd, is no other but *Christ Jesus* their Lord God and Saviour.

This king, prince and shepherd, makes xxxiv. a covenant with his people, and the covenant is, (saith the prophet) that he will be their God, and they shall be his people; and behold those privileges, the graces and gifts are so plentiful, that they are said to overflow as a river, in peace, love, joy, Ixvii. 3, 4, 5. wisdom, and all other graces; and all flows from this shepherd bringing his sheep to such fountains as riseth higher and higher; first to the ankles, then to the knees, then to the loins. Every dispensation or com-
H
mission

*Ezekiel's
testimony.*

mission rises higher and higher in its wisdom and revelation, in this mystery of its God's becoming flesh. So that now in these latter days, this refreshing stream is risen up to the loins, and so up to a river to swim and bathe themselves in, to their everlasting consolation. A mystery so deep, that the tongue of men nor angels cannot reach in words to unfold it in its fulness. It is enough that we are made worthy to know that our God did become flesh, and that we know the nature of that wonderful humility and condescension of our God in love. According to our measures in this our state of mortality, it is here, through grace, given us as an earnest penny or seal of what wisdom and glory he will bestow upon all his flock hereafter, each, one according to his faith and wisdom, he had in that commission or prophecy he was under, shall have glory according at the next appearing of this king and shepherd of *Israel*, according to the scriptures of truth.

And, in the mean time, they shall feed in goodly pastures; therefore saith the prophet, they shall feed upon the banks and borders of this sanctuary waters, for there grows trees of meat there, whose leaf will
not

not fade, nor fruit consume, but shall bring forth new fruit that shall be for meat, and the leaf thereof for medicine, (even the doctrine of this *Messiah*) and *Joseph* shall have two portions, a blessed reward to believing *Ephraim*. *Gen.* xlviii. 20. *Ezekiel's*
testimony.
ver. 13.

Thus by the testimony of *Ezekiel*, and abundantly more by him than what is here expressed, it is clear and evident, that

There is none but *Christ*: none but *Christ*: no other God, but the man *Christ Jesus*, his Lord, and ours blessed for ever. *Amen*.

CHAP. VI.

Shewing how Daniel's faith was pitched upon God's becoming flesh, and that eternal happiness depended thereupon.

DANIEL begins to describe *Christ's* kingdom as to his incarnation, from great *Nebuchadnezzar's* dream, that under the fourth monarchy it should take its beginning, and then it should destroy all such as should oppose that kingdom with a seal of

Daniel's
testimony.
Dan. ii. 44.

Daniel's
testimony.

of eternal death; for till then, sin, death, devil and hell reigned without controul.

But after the entering in of the fourth monarchy, though it was as iron, yet notwithstanding all this, the God of heaven said *Daniel* shall set up his kingdom. Now this God of heaven was the God of *Abraham*, which was no other than *Christ*. For in this king's dream, he saw a stone cut out without hands, and become a great mountain, insomuch that it filled the whole earth. Now this stone was the stone of *Israel* prophesied of before, as hath been shewed, as *Gen. xlix. 24. Psal. cxviii. 22.* This stone was seen in the king's dream to become a great mountain. Now this king was a mountain himself, and a very great mountain, but this visional mountain of his put him in great fear, as if his mountain should be smitten down by it, though he could not tell by whom it should be, or what it should be, neither could the astrologers, the philosophers, or any of the wise men in all *Chaldea*, his kingdom, when they were summoned together, tell the king what this stone was, for their knowledge and faith was quite contrary to *Daniel's*. Therefore they tell the king, that none
can

can tell this dream, no not one man upon the earth (say they), except the gods whose dwelling is not in flesh, there was not one among all the seed of the fallen angel that ever did prophecy, or could believe that God would become flesh of *Adam's* flesh, and bone of his bone; they can sooner believe that man's spirit will become God, than God to become man, and it was ever the principle of reason to believe so, when clothed in flesh; for, say they, reason is God's nature, and God is nature without form.

Daniel's
testimony.
Ch. ii. 11.

And *Plato*, that great heathen philosopher and ancient, who lived in those days of the prophet *Daniel*, and was one of those wise sages, hath wrote thus, that there is no way to happiness but by the footsteps of reason, calling it the nature of God; also the *Platonists* say that the devils are reason, but yet spirits without bodies, as their gods was; so that those wise heathens in *Daniel's* time, did make God's nature, and devil's nature to be all alike reason, and like spirit. But in my treatise of *Truth's Triumph*, I have shewed, that if God's nature, and the devil's nature be reason, then nothing could hinder but that
the

*Daniel's
testimony*

the devils might be holy, as well as the gods; and the reason is because nature distributing itself into several beings, makes all these beings correspondent with itself, and in harmony one with another.

Therefore it is evident, that the true God was never known by any but by true prophets of the Lord's own sending, and by such as have faith to understand, and faith to believe their report: and for God to become flesh, was ever too mysterious for any to know, understand, and believe, but the seed of his own body only.

Ch. vii. 14.

Again, this stone cut of the mountain of *Bethlehem-Judah*, or kingdom, comes of itself; no man had a hand in it, it was God-head power. Therefore let builders and false priests refuse this stone, yet will it become the chief corner-stone, that shall hold up the house, church, and kingdom, against that iron monarchy, with its ten horns, and that one peeping horn that proceeded from the ten horns, with that spiritual whore that sat upon them all, even mystery *Babylon*; the mother of harlots who sits upon all those great mountains. *Daniel* saith, that this stone arising out of *Judah* should be too hard for them all; for
let

let kings and emperors refuse this stone, Daniel's testimony. and raise war against it, although they be of gold, of brass, and of iron, shall they be all broke as clay, as *Isa.* xlv. 9, and xli. 25.

Mind one thing here, that the greatest power is ever attributed unto God, after he hath transmuted his divine God-head into flesh; for then doth he war against man in man, and then is the God of heaven captain over his elect seed, to fight and make war with the devil clothed in flesh. See *Hosea* xiii. 14. *I. Cor.* xv. 55, and the ground of this was, because the devil was Lord of hell and death, until that the Lord *Christ* had suffered death, and rose again, by which means he gained power over death, devil, hell, and the grave. *Heb.* ii. 14. *Rev.* i. 18, and so he finished the transgression, and ended sin in the seed of *Adam*, by making reconciliation for it in the body of his flesh, and so brought in everlasting righteousness according to the prophet *Daniel*.

xi. 24.

And by this glorious work of God's viii. 25. clothing his God-head spirit with pure hu- vii. 27. man flesh, he created power in his saints xi. 32. vii. 9. as kings and judges under him to execute his wrath against all those mighty princes, that

Daniel's
testimony.

that set themselves against *Michael* their captain, with the seals of eternal death.

The prophet by vision did behold *Christ*, and in his appearance he was like unto the Son of man, and further saith, that he came to the Antient of Days, and received of him dominion, glory, and a kingdom. Now, who was that which was invested with power, glory, dominion, and an everlasting kingdom, but the Antient of Days himself; for as the prophet *Isaiah* said, that God would not give his glory to another, and *Daniel* saith here, that this Antient of Days had given him that was like the Son of man, all people and nations to worship and serve him; what then could this Son of man be, but the Ancient of Days himself, and in that he became man, appeared under a twofold condition, Son of man as from his incarnation, and Ancient of Days as before his assumption of human nature, yet one and the same God, though under a twofold condition; for *Christ* was the *I am* that chose *Moses*, and when he was in the state of mortality, he told the unbelieving *Jews*, that he was before *Abraham*, and that *Abraham* believed in him and was blessed, and all his spiritual seed in

in that belief of his becoming flesh, was Daniel's testimony. blessed in that blessing from this *Messias*, which was that Antient of Days; for *Daniel* owned but one God of a single person. So for further proof, *Micah* v. 2.

Daniel beheld wonderful things, as in reference to this mystery of his God's bringing in everlasting righteousness; he was so ravished with the delight thereof, and several others with there running too and fro in those revelations and visions to in- xii. 4. crease knowledge, and would fain have seen further into it, but what was revealed to *Daniel* was sufficient at that time, both for him and for the select; for further knowledge of it was to be sealed up till the time was accomplished; for this being but under the first commission, or first testament, so this mystery was to be declared but in part, being the first witness or first record; but the following witnesses will finish the mystery of God, according as it is written: at the mouth of two or three witnesses every thing should be established; so upon the coming of the last witness then the revelation of the mystery of God shall be accomplished and finished; and this son of man, that hath all power, glory and dominion

Daniel's
testimony.

put into his hands, and that shall everlastingly reign king over all people and nations according to *Daniel* and all true prophets, then shall he be known to be the mighty God and everlasting Father. Thus by testimony of *Daniel*,

There is none but *Christ*: none but *Christ*: no other God, but the man *Christ Jesus* in glory.

CHAP. VII.

Shewing how that the prophet Hosea's faith and doctrine was pitched upon God's becoming flesh, and all the saints hope and happiness depended thereon.

Hosea's
testimony.

NOW I come to read the doctrine of all the twelve small prophets, and they will be found to be the comforters of *Sion*, and all harp upon the same string as the other prophets did before them.

Ch. i. 7.
ii. 8.

This prophet hath judgments and mercies mixt, according to the operation of the two seeds, but the house of *Judah* were to have the everlasting blessings. The seed of
Reason

Reason had their blessing according to their Hosea's testimony Chap. x. 8. obedience; but then it was but by their bow and sword there corn, wine and oil. But their casting away, is, saith the prophet, an utter rejection, that rejected the iv. 14. Lord from heaven, and would not have a God clothed in flesh to rule over them.

It is said, I will save the house of *Judah* i. 7. by the Lord their God, and when *Israel* was a child, then I loved him; now this child was the seed of *Isaac*, and this Lord God of *Judah* proceeded from that child *Israel*, and was prophesied of, to be a child himself, and to be called out of *Egypt* xi. 1. according to this prophet; *out of Egypt have I called my son*; so that *Israel's* saving God was no other but *Jesus Christ*, born of a virgin, persecuted into *Egypt* by a red dragon devil, honoured and called forth again when that dragon was dead.

Now this prophet whispers inwards into i. 10, 11. the hearts of the elect, telling them that the Lord is coming to make the Gentiles his people; and he brings in the elect Jews also, and orders them to chuse to themselves this seed of *Israel*, this child that was to be called out of *Egypt*, to be that one head or shepherd to rule over them; for he
was

*Hosea's
testimony.
Ch. iii. 4.*

was to come, and then he should be the Lord and king in the latter days.

x. 12.

Again in chap. X. the prophet adviseth the elect to wait for their God; until he come, for his going forth will be in the morning, and shall be as the rain; now it is, as if the prophet should say, wait for him, for he will come, as sure as the morning will come, and when he comes, then comes grace in abundance, which will be to the soul as showers of rain is to the earth.

xiv. 16.

viii 2.

Therefore seek till he come, he never seeketh in vain, that is first sought of the Lord; for his mercy is such, as that he is found of them that sought him not, he will call the Gentiles that never sought for him, and he will reject that carnal Jew that shall seek him, but shall not find him; but let elect *Israel* seek, and when he appears they shall say, my God, we know thee by virtue of the dew or rain that is fallen upon me.

iii. 4.

And as the prophet advised the elect to seek the Lord, so likewise he admonished them to hear how graciously the Lord speaks unto them, and that in this manner.

I am the Lord thy God, and thou shalt know no God but me; for there is no saviour
our

our besides me, I am thy help and the king of *Israel*, thy king, all other kings shall utterly be destroyed.

Hosea's
testimony.
ver. 10.
xi. 4. and
xiii. 14.

I draw you with the cords of a man becoming a man like you; I give you myself to eat: I will be your king, and be death's death to save you.

The Lord, by his prophet, having thus spoken to the elect, now his chosen ones answer unto him again, saying; we know thee to be our God, and will keep close to thee; *Assur* shall not save us; we will not ride upon their horses; for all is flesh and not spirit. Their prophets are fools, their spiritual men are mad, and have a multitude of iniquities; and one is their great hatred to the watchers of *Ephraim* in the house of God, and will have no king but *Cæsar*, or what *Cæsar* shall command; but our king is the Lord our God, who will ransom us from the power of the grave, and will be death's death, and the grave's destruction.

xxiii. 11.
and xiv. 3,
and ix. 7, 8,
and x. 3.

xiii. 14.

And now being enlightened by true prophesy, we will say, what have we any more to do with idols, we have heard of him, and we shall see him, and taste of the fruit of the tree of life; yea, and have tasted

xiv. 8.

*Hosea's
testimony.*

tasted by faith. Whether then shall we go? We will not leave this Lord, we will not be for another man, but for this man, this God-man, that we have chosen for our king and head.

Temporal kings are the supreme head of a carnal church, but we have no such head but the Lord our righteousness is our head, and from him we will not go.

Thus by the testimony of the prophet *Hosea*, and the true church in his days, it is evident, that

There is none but *Christ*; none but *Christ*; no other God but the man *Christ Jesus*, now in glory.

CHAP. VIII.

Shewing that the prophet Joel's God is the saint's Jesus.

*Joel's
testimony*

THE prophet *Joel*, after he had denounced great judgments to the wicked seed of captivity, famine, and of God's forsaking them, and withholding from them their meat-offerings, and drink-offerings, counting the very prayers of their priests at his altar but as the howling of a dog.

After

After these things he brings in the Lord Hosea's testimony.
as gracious and merciful to his own select
people, speaking to them in the manner
following:

My people that doth wait for me, shall ii. 26, 27.
never be ashamed in putting their trust in
me; for I will come and be in the midst of
Israel; for where two or three are gathered
together in my name, they are my church,
and they shall know me to be their God, ver. 28.
and shall not be ashamed, and make haste
from me: for it shall come to pass after-
wards, that I will pour out my spirit upon
the seed of faith that waited for me, and
they shall prophecy and preach my name, ver. 30.
and I will shew the wonders in heaven and
earth; *for the sun shall be turned into dark-
ness, and the moon into blood.*

For the Redeemer of *Israel* shall suffer
death: this is the wonder in heaven. ver. 31.

And the moon shall be turned into blood:
this shall be a wonder in earth.

For the law shall be turned into blood;
that is, into persecution, because righteous-
ness is denied to be had by it.

But it shall come to pass, that notwith-
standing that persecution, that whosoever
called upon God, the sun of righteousness
and

Joel's
testimony.
iii. 17.

and glory, that was darkened as their God, shall be saved; for in mount *Sion* is deliverance, and you shall know that I am the Lord your God that dwell there.

Ver. 15.
2, 19.

But the sun must be turned into darkness, for *Egypt* and *Edom* must be plat withal, for the Lord will be crucified there. Therefore in the valley of *Jehosaphat* they shall be met withal, because they have shed innocent blood there, out of *Judah*, but life shall be regained, and *Judah* shall abide for ever, and be made glorious by that new *Jerusalem* that will come from heaven, and shall be blessed and live for ever; for because he lives, his saints shall live also.

Ver. 20.

This is the doctrine of *Joel*. Who then must this *Judah* be? this *Jerusalem* be? this darkened sun be? this innocent blood of *Judah* be? this king and judge of the world be? this God and Saviour of *Israel* be? but the Lord *Jesus Christ* blessed for ever. *Amen*.

So that by this testimony of *Joel*, all those true saints in this age of the world, may understand by the gift of the spirit of faith, now stirred up by prophecy, that there is none but *Christ*, none but *Christ*;

no other God but the man *Christ Jesus* in glory, though millions of men should gainsay it.

CHAP. IX.

Shewing that the prophet Amos's faith and doctrine was in God's becoming flesh.

THE prophet *Amos* was sent to pronounce *Amos's testimony* judgments against *Syria*, the *Philistines*, *Tyrus*, *Edom*, *Amon*, and *Moab*, for their several transgressions, afterwards the prophet comes to reprove all the twelve tribes of *Israel* for their several transgressions, which was in forsaking his law, and despising his commandments. Now all other nations, they being not in covenant, are not said to break his law, because no outward law was given to them, but the law that was written in their consciences, but *Israel* had an outward law to shew them what was written within, and the prophet finding them guilty of all the great transgressions; and much more greater than the heathen, therefore called by three trans-

Amos's
testimony.

gressions, and by four; but the prophet gives a catalogue of many more in number, though all may be comprised in them, as,

Ch. ii. 4.
ii. 7. 8.
iii. 10.
v. 7.

First, They are said to walk in lies.

2ndly, They sell the righteous for silver.

3rdly, They covet their neighbour's goods, and pant after the dust of the earth, and commit adultery, &c. 4thly, They drink the wine of the condemned in the house of God, and would not let true prophets prophesy, or once to speak, but stir up violence and robbery, turning judgments to wormwood. 5thly, They resist the just, and rejoice in their persecuting priests, which the prophet calls a thing of nought. Lastly, They long that the sabbath were over, that they may buy the poor for silver; and this is none of the least transgressions.

ver.^s 12.
vi. 1. 13.
viii. 5, 7.

Wherefore the prophet seeing their great wickedness and apostacy from their law, cries out, saying, *O Lord God, forgive, I beseech thee, by whom shall Jacob arise, for he is small.* Now the prophet brings in the Lord as answering to the two seeds saying, that he will repent him, and have mercy and forgiveness of the one seed, but the other he will judge for their cruelty and wrath, and for their selling the righteous for silver.

Being as if the Lord should say, shall I ^{Amos's testimony iv. 5.} forgive this wicked people that offer a sacrifice of thanksgiving with leaven, and come to *Bethel* and transgress, I hate and despise your offerings; and though you pretend you look for my appearing, because all my prophets prophesy of it, what good shall my coming do you; for that ^{v. 18. viii. 9.} day will be darkness and not light unto you: for you shall be as blind men, and shall not know me, for the sun shall go down at noon-day. When I am coming, I shall suffer, and the sun shall suffer likewise for a time, but you shall suffer forever, that buy the righteous for silver, and sell him for a pair of shoes; is this to desire my coming, and my day, and then to sell me for silver? I have sworn by the excellency of *Jacob*, surely I will never forget any of their works (now how should such a people be saved) that swore thy God, *O Dan*, liveth.

Now the prophet seeing the wickedness of this seed, and God's just wrath against it, cries out again, the second time, saying, *O Lord God, cease, I beseech thee, by whom shall Jacob arise, for he is small.* This *Jacob* that the prophet meant, was the elect *Israel*;

Amos's
testimony.

Israel; for as he saw the destruction of the one seed, so he would see the restoration of the other; for he knew that God had a people, though they were not visible at that time, error and idolatry ruling and bearing sway over all: for the righteous then must not speak a word, but were commanded silence.

v. 10, 13.

ver. 4.

But the prophet knowing that the promise was sure, therefore it was answered him by revelation from the Lord, saying, the days come, I will raise up the tabernacle of *David* that is fallen. I will let these wicked *Jews* go, and will bring in a number of the *Gentiles* in their room, to glorify my name; they shall seek after me, and turn to God, and worship in the beauty of holiness; for the mountains shall drop sweet wine in this new raised tabernacle of *David*, which shall refresh the heart with peace and joy, and assurance of everlasting life. This is the sweet wine of that glorious tabernacle that shall dwell with men, in which the saints shall perform true worship. Thus by the testimony of *Amos*.

There is none but *Christ*; none but *Christ*; no other God or Saviour but the man *Christ Jesus* in glory.

CHAP.

CHAP. X.

*Shewing that the prophet Obadiah's faith
and doctrine was pitched upon God's be-
coming flesh.*

THE prophet having denounced judg-
ments upon *Edom* for their pride and
wickedness against *Jacob*, shewing the
manner and nature of the actions of *Esau's*
posterity against *Judah*, their wickedness,
hatred and pride, running in its cursed line,
God's judgments pursuing it from genera-
tion to generation. Now after the former
part of his prophesy against *Edom*, and his
lotty wisdom, which was his mount, he
turneth the residue of his prophesy to *Jacob*
and *Judah*, the seed of *Abraham* according
to the promise, and his declarations are
short but sweet, saying in this wise.

Upon mount *Sion* shall be deliverance, Ch. i. 17, 18.
for saviours shall come up there to judge
the mount of *Esau*, and there shall be ho-
liness there, because the holy Lord God,
that rules in *Sion* shall be born there.
Destruction shall come upon *Edom*, a fire
out

*Obadiah's
testimony.*

out of *Jacob* shall devour her, and burn her mighty men, and destroy her wise; for by fire and by the sword (not a sword of steel, but the sword of the spirit) will the Lord plead with her, and *Sion* shall possess *Esau's* possessions in the sale of his birthright: so that the spiritual *Canaan* belongs to *Jacob* and his spiritual seed; that is, the land of uprightness, and the holy land. *Isa.* xxvi. 10, and lxii. 12. *Gen.* xxv. 32, and xxii. 17. *Psal.* cxliii. 10.

It is not the earth we tread on the upright land, that *Israel* is to possess, if it were, then where must the called *Gentiles* be; but it is the regenerated or new heart in the faith, knowledge, and belief of your God's coming; that is, the land of *Israel* that flows with milk and honey: and this is the land to be tilled and sown, and the fruits of that ground shall be blessed, and the seed shall prosper and be peaceable. See and compare *Isa.* lxvi. 11, 16, and lv 1. *Ezek.* xxxvii. 14, 22. *Hos.* x. 12.

And this is the land the Lord inherits, and is their portion, and they are his, which makes *Esau* very angry in the loss of this birth-right, and so much the more, by how much the more the people of *Jacob* shall prevail

prevail against them ; for they have power Obadiah's testimony. and authority from that God which *Esau* rejected, to judge the mount and very pinnacle of the temple of *Esau* ; for they shall trample upon the world's wisdom, power, and glory, and break the head of aspiring reason, the proud cherub's nature, and the kingdom shall be the Lord *Christ's*.

Thus by the testimony of *Obadiah's*, there is none but *Christ* ; none but *Christ* ; no other God but the man *Christ Jesus* in glory, whom we adore and worship.

CHAP XI.

Sheweth that the prophet Jonah's faith and doctrine was in God's becoming flesh.

THE prophet *Jonah* being sent to *Nineveh*, to denounce the sentence of de- Jonah's testimony Chap. i. struction upon it for its wickedness, he disobeyed the Lord, and fled from his presence, being unwilling to be a messenger of such sad tidings, and I am apt to believe that all true prophets are unwilling at first hand (as *Jonah* was) to go forth upon messages of the Lord, because life and death is

*Jonah's
testimony.*

is delivered into their hands. This made one prophet cry out, saying, (at the time of his being chosen), *Woe is me, I am a man undone*, another to say, *I am of uncircumcised lips, send by whom thou wilt send.*

But false prophets, upon the least appearance from a mere dream or vision within or without, or from the hopes of gaining riches or honour, are ever forward to run into the ministry, and the ground of all is this; namely, the spirit of faith is ever willing to sit still and be quiet under his vine, and under his fig-tree, but the spirit of reason would ever be in church or state, and so heaves himself on for preferment, and for a name, who loves to be called master, and to sit with princes. But *Jonah's* disobedience brought but a temporal curse upon him, as being cast into the whale's belly. Now *Jonah* being cast into the whale's belly was made a type of *Christ*, the eternal God, being in the grave; for as *Jonah* was three days and three nights in the whale's belly, so was the God of *Jonah* three days and three nights in the heart of the earth. *Matt. xii. 40.*

Jer. 15.

And when the prophet prayed there, saying,

saying, I will sacrifice unto thee with the voice of thanksgiving, I will pay that which I have promised, salvation belongeth unto the Lord; then did the prophet see redemption by *Jesus*, which was his God, becoming flesh, or man to die for man, and to lie in the grave for a moment. *Jonah's testimony*

Again, where he saith, I will pay that which I have vowed; those words relate likewise to God himself, as well as the prophet; for he by faith beheld God making a vow to himself to purchase redemption by death.

Again, when the prophet said, thou hast brought my soul from corruption, then did he intimate and preach to the discerning seed, that his Redeemer's soul should not be left in hell or the grave. *Acts ii. 27.*

Jonah preached *Christ* more in the whale's belly; and saw more than when he was forth; when he was in the greatest darkness as to the outward man, then was he in the greatest light as to the inner man; for the internal eye could look towards the holy temple of God, not to the temple made with hands, as of wood and stone, but to a temple of flesh and bone, even to the body of *Christ*, which was to be, and

*Jonah's
testimony.*

was in faith's account voluntarily offered up. *Heb. x. 10.* This was the sacrifice, the living sacrifice, that caused thanksgiving. So that by the testimony of the prophet *Jonah*,

There is none but *Christ*: none but *Christ*: no other God, but the man *Christ Jesus* in glory.

CHAP. XII.

Sheweth that the prophet Micah's faith, life, and doctrine was pitched wholly upon God's becoming man to save man.

*Micah's
testimony.
Ch. i. ii. iii.*

THE prophet *Micah* sheweth the wrath of God upon the wicked seed of the house of *Jacob*, and contends with their rulers for their oppression and pride, and with their priests and prophets that preached for hire, and walk in lies, and tells them that God was coming to punish them, and to trample upon their high places of worship, and their high priests too.

The Lord by the prophet further told them, that their worship and offering were all contemptible; for all that the Lord required

quired was but these three things; First, *To do justice*; Secondly, *To love mercy*; and, Thirdly, *To walk humbly with God*. Micah's testimony, Ch. ii. iii.

But these two latter things are proper for the elect, for to show mercy and to walk humbly, is also to do justice; that is, doing the two first, then to walk humbly, that is to hold themselves to the prerogative power of God, to do with them as he pleases.

Now to these that could receive no mercy from their oppressors, to these the Lord promiseth mercy, by becoming flesh to redeem them; for, said the prophet, they are so merciless, that the best of them is but as a brier, and the most upright among them is sharper than a thorn hedge; for they will give no conscience liberty. ii. 2. 3, and 30, and vii. 4.

But to leave that seed to their law, and the wrath of God in that law for them to struggle withal, and come to the prophet's spiritual declarations to the seed of faith, whom he is minded to honour.

The prophet, when he had said that the Lord will come down from heaven, afterwards altereth the word a little, saying, I will bring an heir unto thee, and this heir that he was to bring, is called the glory of *Israel*. This is *Isaac's* heir, and the heir of heirs, even God himself. i. 3, 15.

*Micah's
testimony.*

4.

And when the heir of heirs shall come, then, saith the prophet, the wicked shall lay siege against him, and when they see him, they will say, not knowing what they say, *This is the heir, come let us kill him, that the inheritance may be ours by law.*

vii. 17.

ver. 40.

But this heir conquering by death, will say, *those mine enemies that would not have me to rule over them*, when I come in my great power, they shall move out of their holes like worms; they shall be afraid of me, the Lord God whom they scoffed at, saying, where is the Lord God, behold now shall they be trodden down, *bring them before me that I may slay them.*

v. 2.

But as for them that received me in *Bethlehem*, I will have compassion; for who is a God like thee, saith the prophet.

iv. 3, 8.
vii. 15, 17.
iv. 12.

As if the prophet should say, is there any God like unto our God, that will become a child, be born, and made heir of earth as well as heaven, and also will make us all heirs with him of that purchased kingdom of heaven. In a short time after he comes, his power will be known and felt to all people, good and bad; for who is a God like him that comes out of *Sion*, as to his birth, and after out of *Egypt* as

to

to his conquest. These ways of his coming forth are marvellous things; his works wonderful, and his counsels admirable. *Micah's testimony.*

As to the wicked, when he comes, he will blind their eyes, they shall not know him, but shall have him in derision, and though he is the judge of *Israel*, yet they shall smite him with a rod upon the cheek, and when they have put him to death, they will then say, now where is your God, but they shall afterwards see to their shame, and be confounded, when our God ariseth to make his power known, then shall they be afraid of this child, of theis heir, of this judge, of this man, of this king, that came down from heaven, and by the way of *Sion*, and is *Sion's* God, Lord, and *Christ*. Therefore wait for him about *Bethlehem*, though a place of small account amongst the thousands of a blinded *Israel*; yet from thence look for him, for from thence he shall come forth, that is to be the ruler of *Israel*, whose goings forth have (been as well) from of old, from everlasting as in time. This is the Lord our God, and *Sion* will behold it in the latter days.

And then will *Sion* make her return of thankfulness, joy, and praise, in this manner

*Micah's
testimony.*
iv. 2.

ner following, Come and let us go up unto the mountain of the Lord, he will teach us his way; he hath called us unto him, and we will walk in his paths, which are paths of peace, and a law of love: our kingdom is a kingdom of concord, therefore we shall beat our swords into ploughshares, and not learn war any more, as with a sword of steel, but with the sword of the spirit only, and with that we shall thresh, beat, and cut in pieces many people, and we shall sit every one under his vine, none shall make us afraid; for who is a God like our God, who will gather us as sheafs into his floor.

iv. 4, 12.

Thus by the clear testimony of the prophet *Micah*:

There is none but *Christ*; none but *Christ*; no other God but the man *Christ Jesus* in glory only.

CHAP. XIII.

*Shewing that the prophet Nahum's faith
and doctrine was pitched wholly upon
God's becoming flesh.*

THE prophet *Nahum* had a vision of the judgment of *Nineveh*, wherein all wicked people are included, therefore said the prophet, woe to the bloody city; this city is every where where wickedness is; this city is called a well favoured harlot, and the outward beauty, or outward pomp, whether as to religion or state policy, doth bewitch the nations; for the subtilty of reason is a witch, and the highest reason captivates the lowest, and becomes a mistress. These are the women; this is the whore, this is the harlot, whether *Nineveh* or *Babylon* that selleth nations.

Chap. iv.
iii. 1, 4, 14.

But after the prophet had delivered his vision of judgments upon the wicked city, i. 7. he turns himself to the holy city, the seed of faith, the true church, to comfort her, saying.

*Nahum's
testimony.*

ing, in this wise, the Lord is good, a strong hold in the day of trouble, and he knoweth, and owneth them that trust in him.

This strong hold is manifested in flesh, and faith in this God is a stronger hold than the well-favoured harlot hath or can have, though their reasons and outward shews their bulwarks, and their formless God their strong hold.

But this will not save them in the day of trouble, but the Lord that comes of *Judah* will be *Judah's* hold and sanctuary, when persecution comes from reason's mount in this seeming beautiful city.

Now the prophet shews, that all the elect were waiting for his coming, and in chap. i. he presents him to them in a note of admiration, saying, Behold upon the mountains the feet of him that bringeth good tidings, and publisheth peace, as if the prophet should further say,

Behold by faith I see him that is the saver of *Israel* coming, leaping and skipping upon the mountains; skipping first from heaven to earth; 2dly, From the earth to the cradle; 3dly, From the cradle to the cross; and lastly, From the cross to the crown again. This will make *Judah* keep the

the solemn feasts, seeing she is to be freed Nahum's testimony.
and delivered from the wicked city.

Thus by the testimony of this prophet
Nahum.

There is none but *Christ*; none but
Christ; no other God at all but the man
Christ Jesus only.

CHAP. XIV.

*Shewing the prophet Habakkuk's faith and
doctrine was founded on God's becoming
flesh, or man.*

THE prophet in his spiritual declarations Habakkuk's testimony.
Ch. i. 2.
to the elect, begins his prophesy, say-
ing, how long shall I cry, O Lord, and
thou wilt not hear: for he saw that almost
all were grown incredulous, not looking
after the accomplishment of the promise,
or believing there ever would be such a
thing, and hence at the very time, when
the Lord from heaven should come by his
commission of blood, the prophet did see
by faith, that most men would look upon iii. 14.
xvi. 17.
him, wonder, and perish through their re-
jecting of him.

*Habakkuk's
testimony.*

ii. 1.

i. 12.

ii. 13, 14, 20.

iii. 13, 18.

But saith the prophet, I will stand upon my watch, I will wait that I may be answered by vision, and the vision was that the Lord God would come; for said he, it is certain, and the just shall live by faith in the person of him, who was their Lord, and would become man; therefore saith the prophet, wait for him, wait with me, for the vision is for an appointed time, but at the end it shall speak, and not lie; wait for it, for it will assuredly come: for it is by faith that the just do live, and faith gives assurance that the Lord, the promise, the king of *Israel*, the Holy One, the mighty God, the Rock, the Lord of Host, the glorious Lord, and Lord in his holy temple; that was from everlasting, and made the mountains to tremble. I say, wait for this God, for he will come and bring forth salvation for his people.

i. 5.

Let the heathen, and all that will not believe this, wonder and perish; for behold it will be such a work, that the multitude can in no wise believe, no not those that seem the most devout, and most zealous, and the most honourable. These shall all wonder at the work, and perish through unbelief; for it is the just that live (not by reason) but by faith.

Therefore let such as have faith wait with me, and if I can see but little of this faith in any, yet I will not be dismayed, though the fig-tree do not blossom, &c. yet I know he will come; therefore will I rejoice, by this my faith, in the God of my salvation; for this vision gives wisdom in the knowledge hereof, as the waters cover the sea. Habakkuk's testimony. iii. 17, 18. ii. 14.

Thus by the testimony of the prophet *Habakkuk*.

There is none but *Christ*: none but *Christ*: no other but our God-man, *Christ Jesus*, blessed for ever.

CHAP. XV.

Shewing how that the prophet Zephaniah's doctrine was founded on God's becoming flesh.

THE prophet (as all other prophets) Zephaniah's testimony. having to do with two sorts of people in his doctrine to the elect, brings in God to them as preparing a sacrifice, yet upon the declaration thereof, there is a short interruption, saying, Hold thy peace, as if he should say, I see into the mystery of our God's

Zephaniah's
testimony.

God's incarnation; but to the end that those may remain blind, that enquire not after the Lord, nor have not sought the Lord, but swear by *Milchom*, putting God and *Belial* together, I am to hold my peace from being too plain as let them understand.

ii. 7.
i. 7.
iii. 17, 8.

But as for the elect, my poor afflicted people, they may perceive who it is that prepares the sacrifice, and bid the guests, for the Lord God of heaven will come, and make a feast, and *Judah* shall feed there, and be at rest. But such must have the garment of the house, the king's livery, made up of the righteousness of faith in the person of a redeemer who is to come; wait for him in that garment of belief. But such as come to the sacrifice shall be punished that are clothed with strange apparel. *Matt.* xxii. 11.

Our God is coming, prepare for joy, and when he comes, he shall famish *Milchom*, *Belial*, and all the gods of the earth, who refuse our Lord and Saviour; they shall have no satisfaction or comfort, but shall suffer hunger in the midst of plenty; for they shall have a famine of peace.

But all those that faith hath meekened, he will give them not only a new robe, but
a new

a new language also; this will teach them Zephaniah's testimony. to call upon the name of the Lord in truth; when this language speaks, all other languages are but babble.

Now this Lord that gives this lip and iii. 9, 13. language, is no other but *Christ*, and though these be his poor afflicted ones, yet they are required by the prophet to sing and rejoice for the coming of *Christ*, their king, as thus,

Sing, O daughter of *Sion*, shout O *Israel*, be glad and rejoice, O *Jerusalem*, the king of *Israel*, even the Lord is in the midst of thee; he will save; he will rejoice over thee with joy, as over the lost sheep of the house of *Israel*.

Now doth not the prophet here exclude all other Gods; therefore by the testimony of this prophet *Zephaniah*, it is clear, it is plain, it is to us certain and sure, that

There is none but *Christ*; none but *Christ*; no other God but the man *Christ Jesus* in glory.

Haggai's
testimony.

CHAP. XVI.

Shewing how that the prophet Haggai's faith was founded on God's becoming flesh.

Ch. ii. ix.

THIS prophet gives the same evidence with the rest of the prophets, when he comes to preach to the select seed of Adam, and under the type of the first temple he brings in the second, making it more glorious than the first, and *Zerubabel* was the figure of him that was to come to build the house, and to lay peace in the foundation in that his second temple, and then would he shake the heaven of men's hearts, that for sought justification by the law in the worship of the first temple, as if the prophet should say, those that look for

17. *Christ*, the kingdom of God, they cannot be shaken, because their faith and confidence is fixed upon him that will stand fast for ever; for that kingdom cannot be moved.

ver. 8.

The heart of him that is strong in believing in him, shall be filled with joy, love,
and

and peace, and this is the silver and the gold most precious. Hanan's testimony.

Be strong, O *Zerubabel*, and *Joshua*, and all the people of the land, that you may make this temple glorious for a while, to please the zealots of the law, who love a glittering outward shew: but this temple shall not stand for ever, though now new, yet a newer will come, that is not made with hands, it shall stand for ever, and be filled with glory, and when you lay the head corner stone, then shout for joy, all you people that see the signification of it, and cry grace, grace, it is grace to the first house, but grace, grace, to the second. The first house, whilst building, holds a sword of steel in one hand to resist the enemy with, but the second house holds the sword of the spirit, and this is the sword that shall cut through all flesh, and shake both the heavens and earth, as aforesaid.

Thus by this prophet it is as clear as the light; that

There is none but CHRIST; none but CHRIST; no other God but the man CHRIST JESUS our Lord.

*Zachariah's
testimony.*

CHAP. XVII.

*Shewing how that the prophet Zachariah's
faith and doctrine was pitched wholly
upon God's becoming flesh.*

Chap. ii. 13. **THE** prophet *Zachariah* living at the same time as the prophet *Haggai*, was sent with the like message concerning the restoration of *Jerusalem*; the substance of it, as to the elect, is as follows.

Be silent before all flesh (saith the prophet) before the Lord, for he is risen up out of his holy temple, being now to be sent (or to come of his own free good will) unto thee, O *Jerusalem*. Here the prophet, by faith, seeing him coming, preacheth him out in the manner following.

Behold the Lord, even the man whose
17. 12. name is the branch, and he shall build the temple. Therefore shew forth your joy,
ii. 10. you virgin daughter of *Sion*, to whom knowledge and belief is given, and peace is planted; for he will dwell among you, and be with you; he will build the temple, and is the head-stone of it, and the stone
with

with seven eyes upon it. Seven several portions, divers gifts and graces, all flows from this stone, *Rev.* xiv. 31, from this rock, from this Lord that is a coming to save his people, and he shall bear the glory, and sit and rule upon his throne; for there is no co-partner with him, and his dominion shall be from sea to sea, for that there is none that shareth with him. *Zechariah's testimony.*
iii. 9.
iv. 7.
vi. 13.

Sing therefore, and rejoice, for the thing is done, and the headstone is brought forth with shouting, crying, grace, grace, to it, *John* i. 17. Rejoice, therefore, you that are not yet his people by covenant. *I. Pet.* i. 2, 3, 4, when he comes he shall call the *Gentiles*, and speak peace unto them, being a priest upon his throne. iv. 7.
ix. 9, 10.
viii. 22.

Rejoice, therefore greatly, O daughter of *Sion*, for behold thou hast but one king, and he cometh, he cometh from amongst thee as a man to save man. *Luke* xix. 38. he is just, having salvation, lowly, and riding upon an ass. *Matt.* xi. 28, be you humble and receive him, and hold to him, for he is the covenant of life, the fountain, set open, and the Lord your God.

This is he that saves the house of *Joseph*, ^{x. 6.} and loves *Ephraim*, because *Ephraim* has

*Zachariah's
testimony.*

no other God, and so makes his heart to rejoice, and will cause their children to see and know, that this king that comes riding in such great humility to *Jerusalem*, is that Lord God from heaven, that is coming to build up *Jerusalem*.

Behold him, behold him, O *Sion*, for he comes unto thee with redeeming grace; hearken, and you may hear him speak to you in this wise, saying,

I will come, and save my people, and will make myself known to them, and will rejoice over them, and love them freely; for my love is such, as that I will lay down my life for them; for by the blood of the covenant I have sent forth the prisoners, even the prisoners of hope that waited for me.

ix. 11.

They hoped for me, and my promise was to redeem them; they beheld my promise, and now I have sealed the covenant with my blood, and they are redeemed thereby.

I am valued by the wicked but at a low rate, I bade them, if they think good, give me my price, and if not forbear; so they weighed for my price thirty pieces of silver, a goodly price was I praised at. *Matt.* xxvii. 9.

xi. 12.

But

But I being the shepherd of *Israel*, they <sup>*Zachariah's*
testimony.</sup> shall smite me, and the sheep shall be scattered; they shall look upon me whom they ^{xii. 10.} have pierced, and shall quake and tremble, lament and howl, when after all this they see me come with power and glory to give reward, when I stand on mount *Olivet*, ^{xiv. 4.} *Matt. xxvi. 30.* There will they apprehend me, and there will I shew myself unto them at the last day, with all my saints and angels about me. From thence shall I ascend, and to that place shall I descend, then will I smite all people that fight against ^{xiv. 12.} *Jerusalem*. And the elect seed for whom I shall die, they shall look upon me also, at that day, whom their sins have pierced, and shall mourn for me.

At that time will there be silence in heaven for half an hour, *Rev. viii. 1.* namely, for three days and a half, nothing will rejoice but sin and satan, the grave and hell; but though the sheep then be scattered, and the elect families do mourn, yet as soon as the king of *Israel* is revived, they shall revive.

Thus the prophet's doctrine is clear, that there is no other God but he that came from heaven, and took our nature upon him,
and

*Zachariah's
testimony.*

and so laid down his whole life for our ransom; so that there is to be no more kings, but this one Lord, and whosoever, saith the prophet, worshippeth any other God, shall be destroyed.

xiv. 17. Also, saith the prophet, all the elect in all nations, and families shall come, and worship this king as the Lord of host, and keep the feast of tabernacles yearly, and it shall rain righteousness upon all that come, and they shall be separated from others; for no cursed *Canaanites* shall be amongst them, all idol shepherds shall be cut off that own not the shepherd, the stone of *Israel*, to be the true God, and there is no other.

This is the substance of the doctrine of the kingdom of God, the king of *Israel*, by this evangelical prophet: so that it is as clear as the sun at noon-day, to any that have but the least measure of true faith, that by the testimony of the prophet *Zachariah*, that

There is none but *Christ*; none but *Christ*; no other God but the Lord *Jesus Christ*, now in glory.

CHAP. XVIII.

Sheweth that the prophet Malachi's faith and doctrine to the elect, was wholly fixed upon God's becoming flesh, and so a Saviour.

THE prophet *Malachi*, the beginning of *Malachi's*
testimony. his prophesy grounds upon two seeds, with rejection to the one, and election to the other, most of his two first chapters treats upon *Esau's* nature, though in carnal *Isaiah's* seed, and shews that that nature, whether in *Gentile* or *Jew*, will never please God, let it act forth itself in religion, or any other way.

But the prophet in the other two chapters directs his speech to the elect seed: for Ch. iii. that seed being under the blessing (though in captivity, darkness, and ignorance, of the mind) it must have words to quicken that seed as lay dead, that so it might be capable

Malachi's
testimony.

pable of its blessings, which are spiritual and eternal.

iii. 10.

ii. 2, 9.

And the other seed of *Israel*, according to its obedience or disobedience, it is met withal by the prophet; for in its obeying the law, it will have the blessing of the law, and if disobey the law it will have the curse.

i. 4, 8.

i. 11. 13.

Wherefore then doth not the 'prophet speak unto both seeds in the manner following; you that boast of your worship, your offerings and sacrifices signify nothing, your oblations are nothing; if you behold not me coming down from heaven, all your building which you have set up, shall be thrown down by me.

You have no offering that answers my offering; you offer the blind and the lame, I offer myself pure, and in all perfection. See the laws of purification. *Levit. xxi. 17, 18.*

ii. 5.

iv. 5.

But to return to my own people with a spiritual covenant; for that is with you, even you of the spiritual *Levi*, and my word and command is there, which makes them to give glory to my name; for my covenant is life and peace. I am he, and will send my messenger before me to prepare

pare my way; he shall be the messenger of Malachi's testimony. ver. 6. my covenant, which is myself; you are seeking for me, wait for I shall suddenly come. I have hearkened and heard, how that you my persecuted flock, have privately met together to meditate upon my name, and now when I come, I will remember you: for you are in my book of remembrance, and are the jewels of me the Son of righteousness, who is coming with healing in his wings. Behold my messenger is at hand, and he shall bear the name of *Elias*; this *Elias* must come to prepare the way, not in person, but in spirit, in the spirit and power of *Elias*. I shall come before him, and yet I shall send him by *Elias*; then shall those that receive him turn to me their Lord, and be blessed for evermore. *Amen.*

This is the substance of the prophet *Malachi's* doctrine of the one only true God.

Thus we see that all the prophets of the first commission do unanimously agree together in their doctrine of one personal God; so that by the evidence of them all as a perfect witness, it is as clear as the light to all

Malachi's
testimony.

all that are appointed to eternal life by *Jesus Christ* our Lord, that

There is none but *Christ*: none but *Christ*: no other God before or besides, or distinct from the Lord *Jesus Christ*, though millions of men should gainsay it.

NONE BUT CHRIST.

PART II.

CHAP. I.

Shewing that all the apostles of the Lord Jesus Christ do give evidence, that the foundation of all happiness, according to the prophets, lay in God's becoming flesh, and that their Lord Jesus Christ was that God now becoming flesh.

THE four Evangelists writings is that spiritual sepulchre of *Jesus* wherein Matthew's testimony. Matt. xvi. 21. lieth buried that incomprehensible mystery of God's cloathing himself with flesh and bone, that he might make himself capable to suffer death, knowing within himself, that he had power to quicken again into life.

Matthew's
testimony.

But to come to their evidence, let us begin with *Matthew*, and see whether he doth own any other God, but the Lord *Jesus* only.

In his first chapter he laying down the genealogy and birth of *Jesus*, brings it to this, that *Mary* the virgin was found with child of the Holy Ghost. And *Luke* saith, that the virgin wife *Mary* was over shadowed by the Holy Ghost, which Holy Ghost was the Holy God, and from hence *Matthew* gives him his name from the angel, answerable to his nature, *Jesus* a Saviour of his people; so that this child *Jesus* had a people of his own, of whom he was their Saviour, and lest it should be thought from that his mean appearance, that he was not of capacity sufficiently to save, therefore, said the apostle, he is God as well as man, and his name shall be called *Immanuel*, which by interpretation is, *God with us*.

Ver. 23.

Now seeing it is so, that *Christ Jesus* is God with us, and not only so, but God with us, his own people, then we need not fear, neither need his saints seek help from any other God.

Neither did the apostles believe, worship, or serve any other God or Lord at all, notwithstanding

withstanding those several titles of Father, *Matthew's*
Son, or Holy Ghost. *testimony.*

But then it may be demanded how we *ii. 12.*
are to understand those sayings of *Matthew*,
of God's forewarning the wise men in a
dream, and of the Father of Christ so often
mentioned by the apostles; as if it should
imply another God, or Father besides *Christ*.
Now the answer to this may serve for all
other places of the like nature, therefore
take it as follows.

Before that God became man, he perfectly foresaw all things that should be done.

Therefore he spake the decree, and left the virtue of his word in the hands of trustees in the heavens above, the virtue of which word may be called God, for there *xxiv. 35.*
is spirit and life in the word of God. *John*
vi. 63.

And because that God-head power cannot be acted but in a personal being, there- *iv. 6.*
fore did the Lord of heaven make *Moses* *compared*
and *Elias* his representatives, through his *with Psalm*
committing unto them his everliving word *xc. 11.*
before spoken unto them; which everliving
word before spoken was the God that
warned the wise men as abovesaid, and *ii. 12.*
raised from the dead.

*Matthew's
testimony.
xxi. 33.*

And that *Moses* and *Elias* had this power and authority given them, is evident, and the apostle proves it from his Lord's own words, chapter xxi. In that parable *Christ* saith, that the Son of Man (meaning himself) is as a man taking a far journey, who left his house, and gave authority to his servants. See for one of them, *Rev.* xix. 10.

Now this Son of Man was no other but God himself, who came into this far country, and gave authority to his servants *Moses* and *Elias*, to watch over their Lord, and all other things (they being taken up to heaven for that end and purpose) until such time as their Lord was ascended again.

*xi. 23.
xxv. 34.
and xxvi.
39.*

This opens all those places of mention being made of the Father; for all such places do either relate to the God-head spirit of *Christ* within his blessed body, or to his own representative power, committed into the hands of his deputies *Moses* and *Elias*.

xvii. 2. 3.

Observe, for further proof, when *Christ* was transfigured on the mount, was not *Moses* and *Elias* the instruments thereof, again, was it not one of them that comforted him in his passion when he was to drink that dreadful cup,

xxvii. 39.

Again *Elias* and *Moses* were them two Matthew's testimony. xxviii. 2. angels that attended *Christ's* sepulchre, and rolled away the stone from thence, and were instrumental to his resurrection.

Had there been any other God would he not have appeared, did God appear to *Abraham*, to *Isaac*, to *Jacob*, to *Moses*, and the prophets, and would he neglect his son; O no, O no! for this Son, was himself, and that voice that came out of the clouds, saying, *This is my beloved Son*, proceeded either from *Moses* or *Elias*.—This fulfils that scripture, *He shall call me Father, and I will say he is my Son*. *Psal.* lxxxix. 26.

Moreover, where it is prophesied of that *Elias* should come, *Christ* declares by his xi. 14. xvii. 12. apostle, that *John Baptist* was that *Elias*, and the faith of the scripture is, that *John* had his commission from *Elias*, and so came in the spirit and power of *Elias*. *Mal.* iv. 5.

Furthermore, *Moses* and *Elias*, were the watchers of *Israel*, they watched over *Christ* in his birth, in his transfiguration, in his passion, in his grave, in his resurrection, and in his ascension, saying to the spectators that saw him ascend, this same *Jesus* that

Matthew's
testimony.

that you see to ascend, you shall in like manner see him descend. *Acts i. 11.*

Much more might be said, but it is sufficient to the seed of faith. Now to go on observe the doctrine of *Jesus Christ*, God blessed for ever.

viii. 2. 13.
xi. 28.

Come unto me, all ye that are heavy laden with your sins, and under the bands of a legal administration, *and I will ease you, and give you rest.* The yoke I shall lay upon you, is but to believe in me, which belief is the true baptism; that is, to receive me as the Lord and Saviour; for to that end I came, even to seek and to save the lost sheep of the house of *Israel*, whose righteousness is not in the law, but in belief of me.

Therefore, whoever doth so far believe me, as to forsake all for my sake, and cleave to me as their Lord and Saviour, he shall have everlasting life; for I came to give my life a ransom for my elect. I am the king of *Israel*, and now the kingdom of God is amongst you. I am the stone that was prophesied of to be rejected, but shall bruise them to pieces that do reject me.

But he that receives me is blessed, and he that suffers for me is blessed, and he that
hunger

hungers and thirsts after my righteousness is blessed; I am he in whom the *Gentiles* are to trust.

Matthew's testimony
v. 10, 6. and
13, 26.
xvi. 27.
xiii. 41.
xxiv. 31.
xxv. 31.
xxvi. 54.
xii. 21.

The Scribes and Pharisees glory in their temple: I am greater than their temple, for I am the Lord of the temple, nor their sabbath is not so great as me, for I am Lord of the sabbath also; yea, I am the Lord of Hosts, for all the angels of heaven are mine, and are to do my will when I come in a Father's glory, which I had from all eternity: then it will be known who I am, and that the scriptures did bear witness of me, and that I am he in whom the *Gentiles* trust.

But before this day of my exaltation I shall be betrayed into the hands of sinners, and shall be condemned to death, but shall rise again to a Father's glory, and shall manifest the same, by becoming the judge of quick and dead, and to give reward to small and great; by this you may know who I am.

xx. 18, and
xxvi. 45.
xxvii. 63.

xxiv. 14, 11.

And you my disciples shall bear witness to me, and my name shall be preached through the world, and false prophets, and false preachers shall arise, and shall preach my name, but it shall be but for lucre's sake,

Matthew's
testimony.
xvii. 16, 22.

sake, and honour; for my name shall be common, but my nature and person shall not be known amongst them. But when I come to put an end to this wicked world, then will I plead with them, and bid them, *Depart from me as workers of iniquity;* and to the sheep that are at my right-hand, they shall hear me say, *Come ye blessed of my Father* (of my God-head spirit, which is the everlasting Father) *inherit the kingdom prepared for you before the foundation of the world.*

CHAP. II.

Shewing that the gospel by Mark, is the same with Matthew; namely, that Christ Jesus is the one only and alone true God.

Mark's
testimony.
Mark i. 1.

THE apostle begins his history with these words, *The beginning of the gospel of Jesus Christ, the Son of God.*

Now this Son of God was no other but God himself becoming a Son, and the apostle cites *Malachi* the prophet to prove it, saying, *Behold I send my messenger to prepare thy way.* Now whose way was it that

that *John* was sent to prepare, but the Lord God of heaven himself, and therefore the apostle brings in *John*, saying, *Prepare the way of the Lord*, who is become flesh, and so a Son, and in that Son an actual Redeemer, and so may be called the beginning of the gospel of *Jesus Christ*, or as *John* calls it, the beginning of the word, which word was made flesh, and was God, and the christians never had more than one God, not a divided God into several persons, but one personal *Jesus* only. *Mark's testimony.*

And here the gospel centres, and to know *Jesus* is to know the gospel, and the coming of him in the flesh is the beginning of the gospel; the knowledge and belief of which, is eternal salvation: and there is no knowing of God savingly, but in *Jesus Christ*; for peace and salvation is spoke to us only in the name of *Jesus*.

The apostle in his history of his gospel, brings in his messenger, *John Baptist*, preparing the way of the Lord, and he makes his doctrine with the other apostles to this effect following.

Now is coming the day of salvation, the kingdom of God (which is Christ) is at hand, which is the coming in of life and *Chap. i. 7.*

*Mark's
testimony.*

salvation, being glad tidings of gospel love, I come before to give notice hereof, and to prepare the way of the Lord God.

I baptize you with a preparative baptism of water. I have but the shadow, he hath the substance, even the water of the life eternal, which gives peace; this is his baptism that cleanseth from sin, and giveth life. *John i. 29.*

You are all hasty to come to my baptism, if that would serve you, you would be all saved; if you will be saved, then shew your fruits of faith, and go to him and be cleansed, for my baptism doth but prepare for this; for after I have delivered my message, mine must decrease, but his spiritual baptism must increase. My baptism is but to shew you where life and salvation is to be had; *therefore behold the lamb of God which taketh away the sins of the world.* This none can do, but this lamb of God, which is God. *Matt. iii. 2.*

I am not so great as you take me to be, being the least in the kingdom of God, being the concluder of the law, and the forerunner of the gospel, even the Lord, who is mighty, and then I, whose shoe latchet I am not worthy to unloose, for he
was

was before me; therefore all that will not ^{Mark's} yield to him, and receive him as their Lord and Saviour, shall be cut down as with a hatchet, and to suffer a fiery vengeance of an eternal wrath. ^{testimony.}

Again, this evangelist doth prove from ^{ii. 5, 11.} the mighty miracles done by *Christ*, and the manner of the doing of them, that he ^{ix. 25.} was God as well as man, and not only so, but *Mark*, and the other apostles do clearly demonstrate, that he did it solely from his own God-head power, as also what miracles ^{viii. 19, 34, 41.} ^{iv. 39.} soever were wrought by them, was all done by his name and power.

Observe the power of *Christ*; for by ^{vii. 34.} three sentences he cures three persons of their several diseases; as thus, 1st. *Be thou* ^{v. 41.} *clean.* 2nd, *Be thou opened.* 3rd, *I say unto thee, Damsel arise.* Now the word being spoken, the work was done. The curse of the fig-tree was in these words, never, *no man eat fruit of thee hereafter*, and the fig-tree immediately withered.—^{xi. 14.} *Christ* by one word speaking, rebuked the wind and the sea, by saying, *Be still.*

All this is evident proof that *Christ* is not only God, but that there is none distinct from him; for he calls to no God or Father

*Mark's
testimony.*

Father without him; but his own word is his own work.

xvi. 17.

And the miracles that were wrought by the apostles were all wrought in his name: therefore, said *Christ*, *In my name you shall cast out devils*, &c. and *John* saith, that life is in his name, chap. xx. 31, and *Christ* said, that they were to ask life in his name: what was that, but to ask life of God in that name and person of *Jesus*? *Jesus Christ* being that God that is the giver of life and salvation; and therefore said *Peter*, there is no other name under heaven whereby salvation can be had, but in the name, power, and merit of *Jesus*, These three words comprise all, and make good that prayer of Christ, saying, *Father, glorify thy name*, *John* xii. 28, which how that is, Christ himself shews in his other prayer, *John* xvii. 5. *Glorify me* (saith he) *with thine own self, with the same glory I had with thee before the world was.*

So that it is clear and evident, that Christ was God himself, only his God-head was eclipsed in Manhood for a moment; but this Godhead and Manhood in that single person of Christ, was that name that was to possess a father's glory, and was that
name

name the apostle said was above every ^{Mark's testimony.} name, and to that name Jesus or Christ, *every knee shall bow, as well in heaven as in earth.* *Phil.* ii. 9, 10, and it is written upon that body of flesh and bone, the name of King of kings and Lord of lords. *Rev.* xix. 16.

But further, mind how this apostle *Mark* brings in his Lord and Master, as *Matthew* did, speaking in this wise, saying,

The kingdom of God is at hand, the gospel is come unto you, which bringeth ^{i 1.} _{x. 18, 45.} life and salvation; I am he which am come to preach life and salvation. I am the way, the truth, and the life, and that one good God that will give my life for a ransom.

All that do believe in me are blessed, for their faith in me shall make them whole, and whoever shall lose his life for my sake, shall find it again, and whoever gives any thing for my sake, shall not lose his reward; for life and salvation is mine to give. Therefore believe in me, and you have faith in God; for I will lay down my life ^{xi. 22.} for you, for I am to be killed, but shall rise again in three days; for I am that stone which the builders and teachers of the law reject,

Mark's
testimony.
x. 18.
xi. 28.

reject, but have you faith in me, and it will remove mountains. He therefore, that is baptized through belief of me, shall be saved: for belief is the baptism of the holy Spirit.

But he that believeth not shall be damned, none can deliver out of my hand, when at the right-hand of all power, because all power will be mine. *Heb.* viii. 1. and xiii. and xii. 2.

Salvation and damnation are both in my power.

This is now the substance of the gospel by *St. Mark*, who bears witness.

That there is none but *Christ*; none but *Christ*; no other God but our Lord *Jesus Christ*, now in glory.

CHAP. III.

Shewing that the gospel by St. Luke is the same with Matthew and Mark, proving the Lord Jesus Christ to be the one only and alone true God.

Luke's
testimony.
Ch. i. 35.

ST. LUKE in his first chapter, treating of the birth of *Jesus*, brings in the angel *Gabriel*, giving testimony, that that child
Jesus,

Jesus, was God manifested in flesh, there-^{Luke's testimony.} fore calls him the just, and the holy thing, and that his kingdom should be an everlasting kingdom, nevertheless he should be^{i. 33.} called the Son of God.

Had the angel said he should be called God, the word could not have born it, although *Isaiah* said he should be called the mighty God, but that was not to be till this last age, as that the mystery of God should be finished.

Again, *Luke* tell us, that *Elizabeth* by^{i. 42.} revelation did declare, that the babe that then was in the womb of the virgin *Mary*, was no other but God, saying in her salutation, *Blessed art thou amongst women, and blessed is the fruit of thy womb, and whence is this to me, that the mother of my Lord should come to me.*

Again, *Luke* did declare, that the virgin,^{ver. 28, 46. 47.} through revelation, at that instant did know, that that holy thing that had entered her womb, was God; for she gave God-head glory to that babe within her, saying, *My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.*

At this blessed conception of the virgin, *Zacharias* being filled with the gift of the
Holy

Luke's
testimony.

Holy Ghost, gave all the glory to that child *Jesus*, saying, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people*, which is as much as if he should say,

Now is the promise made good, the Lord God is come from heaven to visit us, and
i. 69, 74, 75. being the horn of salvation will redeem us, being the light sprung from heaven to give light of salvation; and thou, child of mine, which is now born unto me, shalt be called prophet of the highest, who is not yet born, but in the womb of a woman, springing up from a virgin of the seed of *David*, thou art to prepare the way before the face of the highest, even that babe which is the high and mighty God.

No sooner was this blessed babe born, but an infinite number of angels came down
ii. 13. to celebrate the Lord's nativity with songs of joy, to set forth their inexpressible love to the seed of *Adam*.

When old *Simeon* took the child *Jesus*
ii. 28. in his arms, and blessed him; then did he bless God that had blessed him; for he saw, by faith, that the child *Jesus* was God, otherwise he could not be the light of the *Gentiles*, nor the glory of his people *Israel*.

Now

Now *Israel* was forbid to glory in any but God, because God would retain his glory to himself, but this blessed babe was that blessed God that *Israel* was to glory in.—
Isa. xlii. 8.

Luke's
 testimony.
 ver. 32.
 xxiv. 26.

Luke saith further, that the grace of God was upon *Jesus*, and that he increased in wisdom and stature, and in favour with God and man.

Now *Jesus* must needs have the grace of God upon him, seeing he was God, and so he had the gifts and graces of God above measure. *John* iii. 34. *Christ* may well be said to increase in the favour of God; is it any other, but that he increased in strength and God-head, power, grace, and virtue, &c.

Now behold the doctrine of *Jesus* testified of by *Luke* to be in the manner following.

John Baptist's disciples came to *Jesus*, saying, *Art thou he that shall come, or shall we look for another?*

Jesus said unto them, (having cured several diseases at that time) *Go and tell John what you have seen and heard.* vii. 20.

1. Tell *John* that the blind do see. *Isa.* xxxv. 6, therefore I am he.

Q

2. Tell

*Luke's
testimony.*

2. Tell *John* the lame walk, therefore I am he. *Matt. xv. 30.*

3. Tell *John* the lepers are cleansed, the deaf hear, and the dead are raised, therefore I am he.

4. Tell *John* the poor have the gospel preached, and that they are blessed that are not offended with me.

5. I am he that *Isaiah* speaks of, and the prophets speak of: tell *John* I am he, the first and last: I am he.

6. I am come, and done such works as never man could do, therefore I am he, and tell *John* I am he, and he knows I am he, and witnesses to it.

x. 1, 2, 3, 16. *Jesus*, having preached thus to *John's* disciples and the multitude, turns his discourse to his own disciples, sending forth seventy of them, speaking to this effect:

Pray you that the lord of the harvest would send forth labourers into his harvest. Now I am he that am the Lord of the harvest, and I send you. Go your ways, 'tis I that send you. I am your Lord, set forth my name; he that despiseth you despiseth me, and him that despiseth me, despiseth my Father or God-head spirit, and so sins against the Holy Ghost, being the spirit

spirit of true prophesy; and so shall be ^{Luke's} damned to all eternity. ^{testimony.}

Therefore tread on these serpents that ^{x. 19.} blaspheme, and in that you find my words ^{xx. 21.} to be true, and the devils are subject to you through my name, yet rejoice not so much in that, as in that your names are written in heaven, and that the mystery of the gospel is revealed to you.

Therefore I am thankful to the God-head spirit, who at this instant springeth up, and maketh me to rejoice, seeing he hath hid these things from the learned, and revealed them to babes.

Wherefore he that learns from me the mystery of the gospel will have cause to rejoice, and will know the Father, but there can be no knowing of me but by the Holy Ghost.

I cannot declare to you so much now as ^{xii. 12.} when I am in the glory of the Father, then ^{xxiv 49, 51,} will I send the Holy Ghost. ^{53.} Therefore, you my apostles, wait till then, and tarry at *Jerusalem*, until you be indued with power from on high; for when I am ascended and glorified, it shall be done, and all things needful to be known shall come into your remembrance, then shall
my

*Luke's
testimony.*

my blessing take effect upon you, and you shall worship me as your Lord and God. *Amen.* So it shall be.

This is the substance of the gospel by *St. Luke*, who bears witness that according to the doctrine now stated,

That there is none but *Christ*; none but *Christ*; no other God but our Lord *Jesus Christ*, now in glory.

CHAP. IV.

Shewing that the gospel by John, his three Epistles, and his Revelations wrote in Patmos, is the same with Matthew, Mark, and Luke, proving clearly, and much more abundantly the divinity of Christ, and that he is the one-only and alone true God, in a body of flesh and bone, now in heaven glorified.

SECT. I.

*John's
testimony.*
iii. 13.

JESUS *Christ* is most clearly proved to be the only true God in these six insuring dotrines following.

Ch. i 14.

First, *Jesus Christ* is said to come from heaven, and that he is above all, and that his

his glory was wrapt up in mortal flesh, John's testimony. vi. 51. and viii. 23. nevertheless, the apostle saith, he is above all, now being ascended; coming down only to give life unto the elect world.

Now *Christ* being above all, and his name above every name in heaven and earth, where then must there be a God above him. xiv. 14, and xvi. 24, and xx. 31.

Secondly, The apostle saith, that this God became man, by taking flesh upon him. i 14. God was made flesh (saith he) and we beheld his glory as a son from a father.

Now, if there never was but one God, I. John iv. 2. 3. then it must needs be that God made or begot himself into a son; so that God is *Christ* come in the flesh, and he that so believes, is of God; but, saith *John*, there are deceivers gone out, that deny this doctrine of God coming in the flesh, they are of Anti-christ.

As if he should say, in the latter times I. John ii. 18. false prophets shall go out of the true doctrine delivered by us, and shall seduce II. John vii. many; they shall hold forth another *Christ*, for they will have a *Christ* without flesh or a body, or person of his own, and a Father-God that hath no body.

But you that have the unction, will own that

John's
testimony.

I. John ii.

20, 24, 27,

28, and

iii. 24.

that Christ came in the flesh, and then you have God in that flesh, and the Father in that Son; and so he is God become flesh and bone, in a real body of his own, in which his whole name is written, and is read by the spirit.

Rev. xix. 16.

i. 13, 14.

John iii. 19.

xxxvi. 13.

vi. 6, 8.

Thirdly, *Christ* by his becoming flesh, and suffering death in that flesh, became the author of eternal life to those that believe him, and of damnation to those that reject him: therefore, said *John*, he that believeth on the Son is not condemned, but he that believeth not, is condemned already.

xi. 26.

x. 10.

John v. 39.

viii. 28, 58.

And the Lord that is this Son, saith thus, in the authority of a God, he that believeth in me hath everlasting life, and if he were dead, yet will I raise him at the last day; for I am the resurrection and the life; but such as will not receive me, shall die in their sins, and be raised again by me to be damned. You seed of the serpent, you ask who I am, when you have lift up the Son of Man, then you shall know to your sorrow who I am, and that I was before *Abraham*, and the *I am* that spake to *Moses*.

Rev. i. 18.
and xx. 1.

iii. 7. and
ii. 16.

By this it is clear that there is no God but *Christ*, who hath both life and death

in

in his hands, and the keys of *David*, and sword with two edges, and is judge of quick and dead, as now follows. John's testimony.

Fourthly, All power is Christ's being judge of quick and dead. Do you murmur, said Christ, because I make myself equal with God? know further, that as the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom he will. v. 42.
vi. 63.

Here now is Father-hood and Son-ship in an equal power, who must we cleave to as Lord over us? must it not be the Son, yea, for the next words makes the Son sole Lord and whole judge; whereby it is clear, that the Son in his deity doth ever comprise the Father, and, therefore, said Christ, the Father judgeth no man, but hath committed all judgment to the Son to the end that all men may honour the Son with the same honour as was due to the Father. John v. 22.
Rev. xix. 16.

Here it is clear, that Father and Son are one personal being, who then after the sight hereof, will be so bold as to say they are two persons distinct from each other.

When Jesus Christ, the Son, is upon his throne, as judge of all, when then sits the Father,

John's
testimony.

Father, certainly it is so, that one throne serves one personal God-man Christ Jesus, now in heaven glorified, and one faith hath but that one Lord of a single person, as its object to pitch upon.

John i. 1, 3.
v. 12, 13, 14.
Rev. iv. 11.

Fifthly, Christ Jesus is said by *John* to be Creator as well as Redeemer. In the beginning was the word, which was Jesus Christ, and by Jesus Christ was every thing made that was made, so *Paul* declares the same. *Eph. ii. 10. Heb. i. 2. Eph. iii. 9. Phil. iii. 21. Col. i. 16.*

i. 10.

It is further said, that he made the world, though the world knew him not; where then is there a Creator distinct from the Redeemer, and where is there a Father now but in that Son.

x. 30, and
xiv. 9.

Sixthly, and lastly, The apostle, though he speaks much of the Father, yet his positive sayings centres in the Son, and proves that whosoever hath the Son, hath the Father. Therefore, said *Christ*, *I and the Father are one*, not two persons, but one personal glory; and when *Philip* desired *Christ* to shew them the Father, he told him that they that saw him saw the Father, and that the Father was in him, all power was his, and all in his hand.

Again,

Again, the apostle in his epistle, though he speaks of the Father's sending the Son, yet nevertheless this Son is owned by him to be the Father himself therefore called the eternal life which was with the Father; what is that, but that he is the Father of eternal life himself? for, saith he, Abide in him, that was from the beginning, what was this abiding in him, but their believing him to be God; for, saith *John*, he that abides in the doctrine of *Christ*, hath both the Father and the Son.

John's
testimony.
I. John i. 2.
I. John ii. 20.
27, 28.
II. John 9.

Again, saith *John*, Abide in him (not in them;) now this him was *Jesus*, as the next words shew, saying, that when he shall appear, we may have confidence. Again, saith *John*, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

I. John ii. 27.

Now this Father and God is all comprised in the person of *Christ*, as the next verse shews, saying, and now are we the sons of God, and we know that when he shall appear, (namely *Christ*, that God) we shall be like him, for we shall see him as he is (not as he is in reason's account, but as he is in faith's account) one personal God, and under the title of *Christ* or Son,

I. John iii. 2

*John's
testimony.
v. 21.*

shall be very God and eternal life; all other God's are idols.

Therefore abide in *Christ*, stick close to that name, for the Father is there, salvation and eternal life is there. He that brings not this doctrine, receive him not, nor bid him God-speed, for he is an antichrist that denieth *Christ* to be God become flesh, and Father to become a Son; so that to have that Son is to have the Father, and there is the God-speed and blessing.

SECT. II.

I must still follow the evangelist, because he follows none but the Lamb, nor owns no God but he, if we but see into the spirit and life of his words, and to my faith and light, he speaks in this manner following.

i. 1, 8.
ii. 27, and
iii. 2.

Hearken to our message which we have received from him that was from the beginning, which is, which was, and which is to come; the Almighty; even *Jesus Christ*. Our fellowship is with the Father, and with the Son, (not with them as two, but with him) with him that is both Father and Son; if you own this Son to be your God, you want not the Father.

We

We know that the Son of God is come, ^{John's testimony.} and this is he that is now come by blood, who came before by water, and we bear witness to this blood, and that he is God under the title of Son, and the spirit that not only assisteth us, but cometh after as a witness itself, and is truth, doth and will bear record unto the truth of *Christ*, being God, and are to finish this mystery of God, ^{Rev. x. 1, 7. and xi. 2.} and in the days of the voice of the seventh angel, when he shall begin to sound, then shall the third witness or record come forth to finish the mystery of God, which when it comes it will declare its message as we have declared ours.

But in the sounding of all these counterfeited angels, truth will be trode under foot, for the letter of our declarations will be given unto the Gentiles, and they shall make merchandize of it, after they have put us true ministers to death, and they will get riches and honour by their ministry of the letter, and they will teach a false god, a false devil, a false heaven, and a false hell, and no true faith will appear. ^{xi. 11.}

But when the third record comes in, then will the spirit of life from God enter into the letter of our declarations (which will

John's
testimony.
Rev. xx. 5.

will be as a dead body) and make it for to stand upon its feet by a lively interpretation thereof, and the true believers under that witness, will be the dead men that shall not live again, until the thousand years be finished and more, and then shall truth appear again upon the earth to complete true prophesy, in a full witness to that record in heaven, of Father, Son, and Holy Ghost, being one Lord *Jesus Christ*. All other gods are idols. *Amen*.

I. John v.
20, 21.

Let the sober peruse the scriptures in the margin and see whether the apostle speaks not in this sense abovesaid.

John xvii. 3.
Rev. xix. 6,
17, and i. 8,
and xxi. 6,
16, 1.
John i. 1.
Rev. i. 5.
John v. 20.
Rev. ii.

This apostle *John* sets forth the glory of his Lord with great splendor. No greater titles of honour and dignity, name and renown, was ever by the prophets attributed to *Jehovah* in the law, than *John* doth to *Jesus* in the gospel, calling him the true God, the great God, the very God, the almighty God, the *Alpha* and *Omega*, the first and the last, the King of Kings, and Lord of Lords, and Creator of the Worlds, and that he hath the keys of *David*, and the sword with two edges, and had the seven stars in his right hand, and that he searcheth the hearts and reins of all men,
and

and sitteth upon his throne alone, whose ^{John's testimony.} eyes are as a flame of fire, and feet like burning brass, and his voice as the sounding of many waters, and his countenance as the sun; for the kingdom of heaven hath no need of the sun, for the Lord God, which ^{xxi. 23.} is the Lamb is the light thereof, and that shining body from that spark of fiery faith, illuminates all things; for I saw his person, and witness to him.

Thus we see that this beloved apostle, who leaned upon *Jesus's* breast, and sucked revelation there, being more conversant in divine secrets than any other apostle, did own no other God but *Jesus Christ* his Lord.

Therefore by the testimony of *John*, with *Matthew*, *Mark*, and *Luke*, it is as clear as the light, that according as the doctrine is stated now in this last stage, and under this record prophesied of by *St. John*, to the finishing of that mystery that hath been hid from ages,

That there is none but *Christ*; none but *Christ*; no other God or Father, but our Lord *Jesus Christ*, now in glory.

CHAP. V.

Shewing that Paul's doctrine is the same with the rest of the apostles, proving clearly to all that have faith in his doctrine, and the knowledge of discerning given, that the Lord Jesus Christ is the God become flesh, and is the one only and alone true God, and everlasting Father.

*Paul's
testimony.
Rom. i. 1.
I. Cor. i. 1.
II. Cor. i. 1.
and Gal. i.
1, 12, 15.*

ALTHOUGH *Paul* doth in several places make mention of the father of our Lord *Jesus Christ*, as the rest of the apostles do, because their commission was but the commission of blood, and so must render *Christ* as a son, yet nevertheless *Paul* owned no other God or Father, but what lived and reigned essentially in *Jesus*, as will appear in the following discourse.

*Acts ix. 17.
xv. 4.
compared
with Acts
xxii. 14.*

Paul doth declare in each of his epistles, that he is the apostle of *Jesus Christ*, and that he had not his commission from man, or by man, but by the Lord *Jesus Christ* himself, then in heaven glorified; for no God ever appeared or spoke to *Paul* but *Jesus*

Jesus only ; and although *Paul* doth say, *Paul's testimony.* that he is an apostle of *Jesus Christ*, and of *God the Father*, yet this *God the Father* was no other but that powerful voice out of the blessed mouth of that glorious *Jesus*, which said, *Saul, Saul, why persecutest thou me.* I have made him a chosen vessel to declare my name. In these words was the *God and Father* manifested.

So that *Paul's* commission from *God the Father*, was through the mouth of *Jesus Christ*, and the life and virtue of those words in *Paul*; was the *Holy Ghost*, or the gift of the *Holy Ghost*, which impowered II. Cor. iii. 6 him to be an able minister, to set forth, and preach the name of *Jesus Christ*, as *Lord and Saviour*.

Again, if *Paul* saith in some places, that *God* sent his *Son*, and gave his *Son* in other places, he saith that *Christ* gave himself: so let this last word stand as positive for the only *God*, to those that now look for salvation by *Christ*; and it is but as to say as the prophet *Isaiah* had said, being no intercessor I became the intercessor myself, and so said this *Lord God*, when he was come, *I lay down my life of myself; I have power to lay it down of myself, and have*

Rom. viii. 3.
Gal. iv. 4.
and i. 4
Eph. v. 2, 25.
Rom. viii. 24
Titus ii. 14
Heb. i. 3.

Paul's
testimony.

have power to take it up of myself. See
Isa. lix. 16, and lxiii. 5.

Heb. vii. 46.
and ix. 14
Gal. iii. 20.

For this is Paul's doctrine, God became man, and so an advocate, which could not be, unless the Godhead was in him; for man without God, could not be an advocate, because no man is pure, but each defiled; but that which can be without spot is capable to be an intercessor.

II. Cor. v. 15.

Therefore it was that the apostle said, that God was in Christ, reconciling the elect world unto himself, and lest it should be thought, that God should be in Christ but in part, or by an influential light, as in others, therefore, said Paul, the whole God-head lived in Christ bodily, or personally, then it will follow, that God lives wholly in Christ, and from hence these two doctrines are clear.

Col. ii. 9.

Phil. ii. 1.
Heb x. 5.

First, That God is not bodiless, but hath a body to live in, and that body is the body of Christ, which body was, and now is, the eternal Son of God.

Secondly, Where Christ is, there God is; for if the God-head be wholly in him, then is Christ whole God, and then there will be no Father to send a Son, but that Son which is himself, his divine God-head spirit being the everlasting Father.

Again, if *Christ* had not been the alone true God, *Paul* could not have said that he purchased the church with his blood; and further, the apostle said, that he purchased it to himself, who then are they to worship but *Christ*? Surely it is God in *Christ*, and not God without *Christ* that the saints do worship.

Paul's
testimony.
Acts xx. 28.

Did *Paul* ever preach any other God but *Christ*, witness that to the goaler, yet this faith was judged heresy; but said *Paul*, *that which you call heresy, so worship I the God of my fathers*; which God was no other but *Christ*. Therefore, said *Paul*, speaking of election and the promise, meaning *Christ*, *of whose are the fathers, and of whom concerning the flesh* (that is bodily flesh) *Christ came, who is God blessed for ever. Amen.*

Acts xvi. 31.

Here *Paul* shews that *Christ* was God over all, and puts an *Amen* to it; what can be more plain? Nay, so great was his love to *Jesus*, that he mentions his name a matter of seven times in one chapter.

And doth not his doctrine arise to that pitch, as to bless all such as believe in, and love the Lord *Jesus*, and to curse all such as love not the Lord *Jesus* in sincerity and truth,

I. Cor. viii. 3.
and xvi. 22.
Eph. vi.

Paul's
testimony.
ver. 3. 22.
Phil. iii. 17.
Rom. ix. 5.
Phil. iii.
6, 8.
Gal. ii.
Rom. xiv.

truth, and is not his faith and doctrine according as hereafter follows.

Walk so as you have us for an example, for I must tell you, that I live by faith of him who loved me, and gave himself for me, being God over all.

Now would I be found in his righteousness: before I knew him I was for my own righteousness, as if I could perform the law, but now it is the Lord *Jesus Christ* that I fix upon for eternal life, and count every thing but dung and dog's-meat that I may win *Christ*. Nothing relishes but *Christ*, nothing pleases but *Christ*, nor satisfies but *Christ*; for he is righteousness, justification, wisdom, and sanctification; yea, all in all to me.

I Cor. i. 30.

So that the only knowledge I press after, is to know Christ in his mighty power, as to live and die, and to live again; for he being risen and ascended to the right-hand of all power, which is a Father's glory.

I Cor. ii. 2.

Therefore I now look for him, according to his promise, from heaven, to raise the dead, that died in the faith of him; for if he had not died and rose again, the dead would never have been raised, then had it been well for the wicked, but miserable

I Cor. xv.
17, 18, 20.
I. Thes. iv.
14.

serable for us that suffer for righteousness of believing in him. But behold our Lord is risen, and so is the first fruits of those that sleep in him; and as surely as he is risen, so as surely he will raise all his saints that did believe in him, to receive with him the glory prepared. Therefore look for this Lord Jesus Christ from heaven, and look for him only, and for no other God.

But you must wait with patience a while; for before this be, there will be a falling away from this faith, which we preach to you, and they will teach another gospel: leaving the simplicity of Christ, they will make a shew of faith, and of Christ, but it shall be but in contention and strife. Therefore seeing they will depart from the faith of *Jesus* (seated on his throne in the highest heavens by his person, and in the lowest hearts by faith) he will depart from them, and will according to the desire of their corrupt minds, will send them strong delusions.

Then shall iniquity abound, and false teachers in a mystery, and all great wisdom, and fleshly learning must handle the matter, to delude the simple, and presently after, the man of sin, or last great anti-christ,

Paul's testimony.
Col. iii. 3, 4.
I. Thess. i. 10.
Phil. iii. 9.
Heb. ix. 28.

II. Thess. ii. 3.
II. Cor. xi. 3,
4, 13.
II. Tim. iii. 5,
6, 7.
and iv. 3.
Philip i. 15, 16.

2 Thess. ii. 7.
Phil. iii. 19.
Col. ii. 8, 16.
1 Tim. vi. 5.
2 Tim. iii. 2.

Paul's
testimony.

christ, shall be revealed ; but in those days there shall be a call again, for the *Jews* shall be called to the knowledge of our Lord *Jesus*, and revelation, faith, and knowledge in the mystery of godliness shall arise, and fight again with the mystery of iniquity, and shall strike at the man of sin with the breath of God in that revelation aforesaid.

Rom. xi. 25.
26.

2 Thess. ii.

3.

and iii 2, 3.

and 2 Th. i.

7, 8.

2 Thess. ii.

10.

Therefore look not for the coming of the Lord till those things be fulfilled, yet keep your watch, and stand you fast, that we may rejoice with you at that day, and then shall they have the revelation of his wrath, that had not the revelation of faith in his person, in that their day.

2 Thes. i. 10.

But as for you, that admitted the faith of the oppression of God, when he comes in his glory, he shall be admired by you; for you will admire at the glory and sunshiny brightness of his blessed person; and you shall admire at his love and joy in you, as to make your persons like unto his own glorious person; for he hath a person of his own, equal with God, without robbery.

Phil. iii. 21,
and ii. 6.

1 Cor. viii. 6.

Again, Paul writing to *Timothy*, having in his epistle to him, set forth all grace,
mercy,

mercy, and peace, from Jesus Christ his ^{Paul's testimony.} Lord, afterwards ascribes all glory and honour unto Jesus Christ, calling him king eternal, immortal, invisible, and the only ^{1 Tim. i. 15.} wise God; and concludes it, that all honour may be done to him, saying, *To him be honour and glory, for ever and ever. Amen.* Here Paul instructeth *Timothy* where and who the Father is: even in the person of *Jesus*, is God and Father, lord and king, grace, mercy, and peace, life, and glory, and that for everlasting.

Paul lays *Timothy* a foundation, and would have *Timothy* to build thereon, ^{1 Tim. iii. 15. 16. and i. 2.} being the pillar and ground of truth, the mystery of godliness; no God but what is in *Jesus*, no God but the Lord *Jesus*, and no Father to ascribe glory to, that is distinct from the Son.

Wherefore then, the substance of Paul's foundation doctrine to *Timothy* runs thus:

Unto *Timothy*, my own son in the faith: ^{1 Tim. i. 2. xii. 17.} I greet thee well, as an apostle of Jesus Christ, and by his commandment which is my hope, my trust, and my lord. The good thing, by me given thee, make use ^{2 Tim. i. 14.} of, even faith, which is wrought in thee and given thee by the laying on of my hands,

*Paul's
testimony.*

1 Tim. iv. 14.

2 Tim. vi. 20.

1 Tim. ii. 7,

and 6. 11, 14.

1 Tim. v. 21.

2 Tim. iv.

21, and 1,

1, 6.

1 Tim. iv.

8, 15.

2 Tim. i.

8, 12.

hands, as I am ordained a preacher in verity and truth, as it is in *Jesus*; so have I ordained thee: I charge thee therefore, before *Jesus Christ* my lord, that thou observe my commandment. Be strong in the grace that is in *Jesus*, and hold fast the form of sound words, which lies all in *Jesus Christ*, from which many shall swerve, and are already gone.

But the true faith, life, and doctrine, I have declared to thee; therefore let thy prophesying appear, and be not ashamed of the truth.

For in this *Jesus* have I believed and taught to be lord and saviour; and let none trouble me henceforward; for I know in whom I have believed; I am the apostle of *Jesus Christ*; this is my authority, my answer to all that oppose me is, I know in whom I have believed, even in *Jesus Christ*. Let this stand as a bulwark or foundation.

Therefore, O *Timothy*, observe my doctrine, and build upon these twelve articles of my faith, which I will here lay before thee.

1 Tim. ii. 3. 1. I believe that *Jesus Christ* is God manifested in flesh.

2 Tim. i. 10. 2. I believe that *Jesus* hath abolished death, and brought eternal life.

3. I

3. I believe that Jesus Christ is our God *Paul's testimony.*
and Saviour, hope and trust. 1 Tim. ii. 15.

4. I believe that Jesus Christ is the blessed Lord God. 1 Tim. ii. 3.

5. I believe that Jesus Christ is the most wise God. Tim. i. 17.

6. I believe that Jesus Christ is the immortal and eternal Lord God. Tim. i. 17.

7. I believe that Jesus is the only potentate. vi. 16.

8. I believe that Jesus Christ is God of all power, honour, and glory. vi. 16.

9. I believe that Jesus Christ is the blessed and everliving God. vi. 16.

10. I believe that Jesus Christ is King of kings, and Lord of lords. iii. 15.

11. I believe that Jesus Christ is the Saviour of men that are saved. i. 15.

12. I believe that Jesus Christ is judge both of quick and dead. ii. 4.

This is *Paul's* faith and doctrine to *Timothy*, and when he writes to *Philemon*, Phil. ver. 1, once doth he mention God as Father, but he mentions him eight times as *Jesus*, as thus,

Paul's
testimony.

1. I am a prisoner for the testimony
of *Jesus*.

2. I am Paul the aged, a prisoner
of *Jesus*.

3. Grace and peace to you from
Jesus.

4. I rejoice at thy faith in *Jesus*.

5. All the good things you enjoy are
in *Jesus*.

6. Still refresh thou my bowels in
Jesus.

7. Salute *Epapaus* my fellow-pri-
soner in *Jesus*.

8. The grace of our Lord *Jesus* be
with you. *Amen*.

NONE BUT CHRIST.

Thus we see now of whom the ends of
the world are come, that Paul owned wor-
shipped, believed, loved, served, or taught,
no other God but Jesus Christ, their Lord
and ours.

Observe Paul's positive proofs of Jesus
Christ being sole God. Not one of those
sayings of his, but they will stand as a God
against all other sayings, and make all
other scriptures bow to them; for positive
can stand of itself, when privative cannot,
as God can stand of himself; so that by
this, you that have faith may see that Christ
can

can stand of himself. Behold Paul's positive saying is summed up into those heads above, and in these which follow. *Paul's testimony.*

1. There is no truth but what is in *Jesus*, Eph. iv. 21. then no God but *Jesus*.

2. Believe only in Jesus justifies; so no God but Jesus Christ. Rom. v. 9.

3. Every knee is commanded to bow to Jesus; so no God but Christ Jesus. Psal. ii. 10.

4. Whoever calls on Jesus as Lord, shall be saved; so none but Christ. Rom. x.

5. Christ is the image of the invisible God; so none but Christ. Heb. i. 3.

6. Jesus Christ had the God-head bodily in him; so none but Christ. Col. ii. 9.

7. God was in Christ, reconciling the world unto himself; so no God but Christ. 2 Cor. ix. 15.

8. Jesus Christ gave himself for us; so none but Christ. Gal. i. 4.

9. All riches, wisdom, and grace are in Christ, Eph. iii. 11. so none but Christ. Col. ii. 3.

10. The world was created by Christ, Eph. iii. 9. Col. i. 16. so none but Christ.

11. Christ upholds all things by his power; so none but Christ. Heb. i. 6.

12. In Christ is hid all treasures of wisdom, &c. so none but Christ. Col. ii. 3.

*Paul's
testimony.*
Eph. iv. 5, 6.

13. One God as one faith, even Jesus, who is above all : so none but Christ.

Heb. vii. 26.

14. Jesus Christ, the high and mighty God ; so none but Christ.

15. Jesus Christ is God over all blessed for ever. *Amen.* So none but Christ.

Thus by the testimony of *Paul*, that learned doctor in the spirit, who had been wrapt up into heaven, and saw things unutterable ; yet hath he uttered enough to shew,

That there is none but *Christ* ; none but *Christ* ; no other God but our Lord *Jesus Christ*, though millions of men should gainsay it.

CHAP. VI.

Shewing that Peter, the apostle of Jesus, taught nor preached no other God but our Lord Jesus Christ only.

*Peter's
testimony.*

P*PETER*, although he had his doubts and failings rather more than the other apostles after his call, before the Holy Ghost was given (to shew that without *Jesus* we can do nothing that is good) yet was he made

made chief of the apostles, being so rewarded Peter's testimony. for his testimony, upon his answer to *Christ*, saying thus: *I believe thou art Christ, the Son of the living God.*

Now when *Peter* had laid down his Acts iii. 8. and iv. 12. foundation, he builded upon it, and miracles were wrought for a confirmation thereof, and all the glory of the miracles given to *Christ*; therefore when *Peter* healed the lame man, by saying, *In the name of Jesus Christ of Nazareth, rise up and walk.*

Now his faith in *Peter's* words raised him, and he went with them into the temple praising God; which God was no other but *Jesus* that had made him whole; for as no other name was called on to heal him; so no other God had that worship of praise given him but *Jesus* that healed him, and therefore, said *Peter*, it is the faith in the name of *Jesus* that hath made him whole.

And now doth *Peter* begin to make the iii. 15. name of *Jesus* glorious, ascribing all power and glory, life and salvation unto *Jesus*. Therefore, he told the *Jews* that they slew the Lord of all life, and though it be said in the same verse, that God raised him from the dead, yet *Peter* doth not mean that there

*Peter's
testimony.*
ii. 24.

there was a God above him, as distinct from him, but he means his God-head spirit within his blessed body, that quickened in a moment, and he knowing the virtue thereof, therefore said that it was impossible that he should be kept under death.

i Pet. i 3.
iii. 21, 22.

Peter begins his first epistle thus, saying, *Blessed be the God and Father of our Lord Jesus Christ, which according to his mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ.*

iii. 18.
i. 23.

Doth Peter here bless any God distinct from *Christ*? no; for this God and Father is no other but the life, soul, and spirit of *Christ*, and it was faith in the word of *Christ* that begat them to a lively hope; for that word of *Christ* was God and the Father: for *Christ* had told them before that his word was spirit and life. *John vi. 63, 68,* and that spirit and life was that Father that raised him from death.

i. 9, ver. 10.

Again, saith Peter, this word brings salvation. This salvation did the prophets of old serch after, and the spirit of *Christ* was in them: who then was this *Christ* that gave that spirit, but God the Father then cloathed in his spiritual body of uncompounded purity, which was his eternal Son?

and

and what God was that which raised *Christ*, Peter's testimony. but that spirit of *Christ* which was in the prophets of old in the seed of faith, searching and inquiring for the time of his becoming flesh to save them.

For if God had not become flesh, and died, and risen again, there could never been any salvation for those that died and roted in the grave: for if God would have saved any, he must have taken them up as he did *Moses*, *Elias*, and *Enock*, and as he did *Lazarus* before he saw corruption. *I. Cor.* xv. 15, 16, 18.

But to come to the substance of Peter's doctrine, as in reference to faith's object, i 21. ver. 11, 23. which is *Jesus Christ*, and you will find it to run in this line following.

Who by *Christ* you do believe in God, do 1 Pet. i. 8. ii. 3, and i. 23. and iv. 14. v. 4. ii. 4, 5. believe him to be God, who by that uncorruptible seed, doth make you to believe in *Christ*, who is God. If your faith be there, it will be precious, when you groundly believe the virtue of his blood that redeemed you, and have tasted the graciousness of *Jesus* by that your new birth, it will be found to your praise at his appearing, who then will give a crown of life. Come to him as a living stone, you are the house
and

Peter's
testimony.

iv. 11.

2 Pet. iii. 18.

1 Pet. iv. 8.

ii. 1.

and church of the living God. If your faith be strong in him; if you make this Christ your rock, your God, your Lord and Saviour, grow in grace, and in the knowledge of Christ, the more knowledge, the more love, the more love, the more charity; let faith have its perfect work. There was false prophets, and there will arise false teachers, that will pretend to Christ, but it will be but to gain riches and honour. Those will be against all dominion, but such as upholds them, and the will as *Balaam*, bless and curse for wealth, and presume to speak evil of things they know not.

ii. 10, 15,
13, 19.

iv. 11.

2 Pet. iii. 18.

1 Pet. i.

18, 19.

And though they will prophesy in words, that Christ is their Saviour, and purchased their redemption by his death, yet they will not give him his honour, power, glory, and dominion, but do you that are his saints, do you give him all glory, who hath really bought and purchased you by his precious blood. He hath not bought false teachers by the shedding of his blood as to purchase them, but he hath bought them so, as to have power to damn damnable hereticks with eternal torments, and all unrighteousness likewise that oppose his blessed person, and will have a God besides him.

2 Pet. ii.

Our

Our beloved brother Paul hath wrote of ^{of Peter's testimony.} those things aforesaid, according to the ^{2 Pet. iii. 16.} wisdom given him, and some of his sayings are hard to be understood, which unlearned men in the spirit wrest as they do other scriptures unto their own destruction; for ^{2 Pet. ii. 1.} it will appear evident that such things are done; for,

1st, Observe that they that divide Christ ^{I. Pet. ii. 4.} from God, do wrest the scriptures to their ^{i. 18.} own destruction. *Eph. iv. 5, 9, 10. Col. ii. 6.*

2ndly, And they that seek to be redeemed by corruptible things, do wrest the scriptures to their own destruction. ^{2 Pet. ii. 3, 15.} *Rom. xiii. 3. Heb. ix. 12, 14, and x. 19, 29. Col. ii. 20, 22.*

3rdly, And they that teach and preach for money, do wrest the scriptures to their ^{ii. 1} own destruction. *I. Tim. vi. 5, 9. Jude xi.*

4thly, And they that deny the Lord that bought them, to be the alone true God, do wrest the scriptures to their own destruction. *Jude iv.*

5thly, And they that argue from God's long suffering, that there will be no end of ^{iii. 4} the world, nor day of judgment, do wrest the scriptures to their own destruction. *I. Cor. xv. 32. Rom. ii. 4.*

Peter's
testimony.
iii. 10, 17.

6thly, And they that glory in a God or Christ within them, and deny his person without them, do wrest the scriptures to their own destruction. *Rom. x. 6, 7, 8. Eph. iii. 17. Col. iii. 3.*

ii. 16.

7thly, And they that hold forth a God of several persons, or a God of an infinite formless spirit, without any person, do likewise wrest the scriptures to their own destruction. *I. Cor. viii. 6. Heb. i. 3.*

i. 9.

8thly, And they that think to be saved by a bare profession of faith, without a lively operation thereof, do like wise wrest the scriptures to their own destruction.—*Rom. ii. 20. 2 Tim. iii. 5.*

I. Pet. i. 18,
18, 19, 20,
23, 24.

9thly, And they that hold free will, and that a man hath power in himself to be saved, do wrest the scriptures to their own destruction. *Eph. ii. 8.*

I. Pet. ii. 8.

10th, And they that give not the Lord *Jesus* full prerogative, power of life and death, salvation and damnation, do likewise wrest the scriptures to their own destruction. *Rom. ix. 20.*

But you, my brethren, seeing you know these things before, and have that grace of wisdom, beware that you be not led away into these heresies, and fall from your own stedfastness,

stedfastness, but grow in grace, in the true knowledge of *Jesus Christ*, give glory unto him as your Lord and Saviour for ever and ever. *Amen.*

Peter's testimony.
2 Pet. iii. 17, 18.

Thus it is evident by the testimony of holy *Peter*, that great apostle of *Jesus*, that was witness of his death, resurrection, and ascension, that according to the doctrine stated, which is the true Christian doctrine now in this age, that

There is nor never was, none but *Christ*, none but *Christ*; no other God but our Lord *Jesus Christ*, now in heaven glorified in a body of flesh and bone, brighter than the sun, clearer than crystal, swifter than thought, and sweeter than roses, to whom be glory for ever and ever. *Amen.*

CHAP. VII.

Shewing that the apostle James, his doctrine and faith, was pitched upon Jesus Christ, as the one only and alone true God.

THE first verse of *James's* salutation declares that he owned no other God but the Lord *Jesus*; for, saith he, I am the

James's testimony.
James i.

*James's
testimony.*

servant of God and the Lord *Jesus Christ*. *James* did not serve two masters, for God and *Christ* are one, and that particle *and*, doth not divide betwixt God and *Christ*, but shews the union of the two natures; for, if *and* should make a person, then the national church might make four persons in the God-head, from that saying of *Paul*, in his exhortation to the saints, to get a full understanding, and then make their acknowledgment of the mystery of God, and of the Father, and of Christ, then add the Holy Ghost to God and Father, and Christ, and there is four.

i. 17.

Again *James* saith, that every good gift is from the Father of lights: this is Christ, and no other; for he had told *James* before that he was the light of the world, and here *James* preacheth him so, for all grace comes from him. Light is glory, and

ii. 1.

James calls Christ not only Lord, or his Lord, but Lord of glory, which shews that all glory and dominion is his.

If Christ be God of all power and glory, what room is there for any other Father or God. This *Jesus* is he that *James* bids the persecuted saints to wait for from heaven. He did not tell them of any other

God

God that was to come from there, even ^{James's} testimony. Christ that died for them rose again, and ascended; this was their God they were to wait for.

Now the apostle speaking of their waiting for *Jesus*, doth not only intend them at that time in his days, but all saints in all ages following; for those that died then may be said to wait yet, and those that live now, were exhorted to wait then; for the time from then till now is but as one day in faith's account.

For there is no sensibleness of time in death: so that those that died in the apostles days, are but as a day before us, and the end of the world will be but as a day after us.

So that eternal life is not yet attained to any otherwise, than in the soul of assurance. First, the Lord of life must come, and all ^{v. 9.} saints whilst in life are to be in a waiting posture, even unto the death of the soul, which is a sweet sleep in *Jesus*, and when he doth appear, then shall they appear in glory; for he is the resurrection and the life. I. Thess. i. 10. II. Thess. iii. 10. Col. iii. 4.

Thus

James's
testimony.

Thus we see that *James* grounded the twelve tribes in faith and obedience to *Jesus Christ* only: for, saith he,

- | | | |
|---------------------|---|--------------------|
| ii. 17. | 1. Jesus Christ was the Father of lights. | } NONE BUT CHRIST. |
| 18. | 2. Jesus Christ was him that begot them. | |
| iv. 12. | 3. Jesus Christ was the saints law-giver. | |
| ii. 1. | 4. Jesus Christ was the Lord of all glory. | |
| v. 9. | 5. Jesus Christ was the judge at the door. | |
| v. 8. | 6. Jesus Christ was the God looked for from heaven. | |
| v. 4. | 7. Jesus Christ was the God of the <i>Gentiles</i> . | |
| iv. 6, and
i. 8. | 8. Jesus Christ is Lord and God, and giver of grace and wisdom. | |

Thus by the testimony of *James*, the apostle of our Lord, it is made clear and evident enough to the wise, that

There is none but *Christ*; none but *Christ*; no other God but our Lord *Jesus Christ*, now in glory.

CHAP. VIII.

Shewing that the apostle Jude, the brother of James, that his doctrine is agreeing with the rest, proving Jesus Christ to be the one only and alone true God.

IN verse the first, he, as all the rest, does read his commission, and his commission was from *Jesus Christ*; this shews his authority. Now if a man pretend to be a messenger of God, and cannot produce a commission from God by voice of words, or from him that is so chosen, he manifests himself to be a deceiver and a counterfeit.

But to the matter in hand, *Jude*, as a true apostle directs his epistle to the most holy in faith, being by him described to be such, who were sanctified by God the Father and preseved in *Jesus Christ*, and called.

Now though the sanctification is ascribed to God the Father, yet this God and Father is but Lord and *Christ*, for he is it that sanctifies as well as he preserves and calls, and thereupon he had said in his prayer to his

James's
testimony.
ver. 24.

his God-head spirit when earth, for their sakes I sanctify myself, that they might be sanctified through faith in me, who am the truth, and thus writes *Paul*, saying, *Christ* sanctified his church by his word, and again, *Christ* sanctified his people with his own blood; that is, by faith in his blood. *Heb.* xiii. 12. *Eph.* v. 26.

All prophets and apostles have given forth, that God would, and did become man, and would shed his blood for the redemption of his elect. This being done and preached forth, the elect, through this report, laid hold of it, and believed it, according to the report, and so came to be sanctified, and made a holy faith.

So that God the father is no other but Christ himself, even the word of his power. What is it that is given or done to the saints, but it flows from Christ? Doth not *Jude* here ascribe all gifts, grace, and power, to Christ. Observe these six in particular, as,

1. It is Christ that shews his mercy to you. *Heb.* ii, 17.

2. It is Christ that preserveth you, and hath called you to the faith. *II. Timothy* iv. 18.

3. It

3. It is Christ Jesus that gives to you ^{Jude's testimony.} eternal life. *John* vi. 68, and x. 38, compared. ^{21.}

4. It is Christ that gives you peace, and ^{24.} multiplies your grace. *John* xiv. 27, and i. 17.

5. It is Christ that keeps you from falling ^{24.} into error. *Rev.* iii. 10.

6. And it is Christ, that at the last day ^{24, 25.} will present you faultless before the presence of his glory, which is himself. *Col.* i. 28.

So that it is clear by *Jude*, that Christ is Father as well as Son; so that according to *Paul*, the whole God-head centres here, and the faith in its being so, doth wholly sanctify, as *Paul* likewise said, as *1 Thess.* v. 23, for all true faith pitcheth here, even before the presence of the glory of Christ, as *Jude* saith.

This *Jude* calls the great mercy answer-²⁴ ing that divine faith, that the saints shall be admitted into the presence of the glory of Christ, when as all such as denied his power of God-head glory, and live in wickedness, shall with Cain, their Father, depart ^{11.} from the presence of the glory of Christ, and fall before him.

Therefore the apostle exhorts the saints
to

Jude's
testimony.

2, 12, 4, 18.

to mind his doctrine, and keep close to their faith in *Jesus*; and seeing there did rise up many opposers of his doctrine, and further would do, put them forward for growth of faith, that they might be able to resist seducers, that would shake their faith in Christ, and yet would come to their feasts of charity, as devils transformed into a shew of christianity, pretending to belief in *Jesus* as a Saviour of them, but not as their Lord. And so were for the turning the grace of God into wantonness, and not only so, but would deny that the Lord *Jesus* was the one only Lord God.

But observe the apostles words well, and it will appear in substance as hereafter follows:

ver. 4.

Beloved, you had need of further exhortation, and an increase of grace to withstand these seducers, being reprobates, and appointed for wrath. We have delivered to you the church's faith, which all the elect must have, and so may be called a common salvation faith. Mind, therefore, the doctrine which you have been taught by us; for deceivers will arise with false doctrines, and would take you off from your most holy faith, but you may know them

them by these works, and there small ^{Jude's testimony} esteem of *Jesus*, although they profess him in words, for they will deny his power and glory. Therefore, if you live in what age you will, and find that men teach *Jesus Christ*, contrary to the common faith delivered you by us apostles, reject them, and try their spirits by our words, and let the conclusion of my epistle be the touch-stone, ^{24, 25} and the preservation of you for future times, which is thus written. *Now unto him which is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To this only wise God our Saviour, be glory and majesty, dominion and power, now, and evermore. Amen.*

So that whoever shall hereafter pretend to preach *Christ*, and shall diminish this his power, and dominion of being Lord and God, he is to be rejected by all that have the holy faith that was once delivered to the saints in exercise, and they may be further known by their pride, covetousness, and persecution; for,

1st, They will ascribe honour unto ^{ver. 16} themselves, and will apply themselves to the humours of such as are able to prefer
w
them,

*Jude's
testimony.*

them, and if they can set forth articles that may be received by the great and honourable of the world, then will they sacrifice to it.

11.

2nd, This pusheth them on to covetousness, for they are for getting riches, and are hunger bit; they run after reward, and will teach any thing for money, being greedy dogs.

16.

Also, they are such trencher chaplains, and flattering parasites, that they will praise and applaud their patrons or benefactors, let them be never so wicked, telling them that if they do but observe such a principle or method of worship as they prescribe, and accept of them for their minister to pray for them, they shall be saved, for God is merciful. Thus they have their persons in admiration because of advantage.

15.

3rd. That nothing shall hinder their honour and glory, therefore they seek to surpass the harmless innocent souls, scoffing at them, and laugh them to scorn, and complain against the faithful with hard speeches, blaspheming against those things of the spirit which they do not know, and against dominion, and so they bring in persecution.

10, 9.

This

This is the evidence, that they are of ^{Jude's testimony.} those that were of old ordained to this condemnation, even as *Korah*, *Dathan*, and *Abiram* would have wrested *Moses* priesthood out of his hand, and so are reserved for judgment.

But at the coming of *Jesus Christ*, then woe unto them that go after them, *Balaam* ^{13.} and *Korah*; woe unto those wandering stars that wander from scripture to scripture, and father to father, and then cry, thus saith the Lord, and then speak evil of things they knew not, that are truly the Lords. In fine, woe unto those seducers, that when they cannot subvert the harmless saints with fear, and smooth speechies, that then seek by great swelling words to frighten them to their obedience.

But you obedient children, who are sanctified, preserved, and called by *Jesus Christ*, stand up, quit you like men, and contend for the faith against these men, or wandering stars, that are creeping into a profession of *Jesus*, but not in truth.

So I shall take leave of you, and leave ^{verse last.} you to him, namely, *Jesus Christ*, who is able too keep you, and preserve you from such an apostacy. When he comes in glory,

*Jude's
testimony.
7eg. last.*

glory, he only will receive you, who is the only wise God our Saviour, to whom be glory and dominion for ever. *Amen.* Hold to this, and be blessed, though it is the dominion spoke against.

Thus the apostle, seeing the dangerousness of the times ensuing, and of these cockles so springing up amongst the wheat, arms the believers of the twelve tribes, whether then, or thereafter, with arguments of power against them, giving them good proof of the doctrine of the true God, the Lord *Jesus Christ*, as may clearly be seen by this paraphrase upon his epistle. Read it deliberately, and see whether it be not harmonious. So that to my faith it is clear, that by the testimony of *Jude* the apostle,

There is none but *Christ*; none but *Christ*; no other God but our Lord *Jesus Christ*, now seated upon his throne in glory.

CHAP. IX.

*Shewing that Thomas the apostle of Jesus
acknowledged no God but Jesus.*

THERE is never an epistle of *Thomas* that is extant, there is they say that goes by his name, but not own in the primitive times, nor spoke of, as ever I could hear; but it is probable there were writings of his, but it matters not much, for the confession of his faith in *Jesus*, after his resurrection, was sufficient; for had he wrote never so much on *Jesus*, his Lord, he could have gone no higher in his doctrine of *Jesus Christ*, than he did, as his fellow apostle affirms of him.

For his doubting the truth of *Christ's* resurrection was the occasion of strengthening the saints, both then and for future times more abundantly in their faith and assured confidence, that he was their Lord and God.

Therefore when *Christ* bid *Thomas* come John xx. 27. near unto him, and feel the print of the nails in his hands, that had been nailed to
to

Thomas's
testimony.

the cross, and to put his hand into his side that was pierced with the sword, and saying to *Thomas*, *Be not faithless, but believing.*

Here *Thomas* doing as *Jesus Christ* bid him, was thereupon fully convinced, that it was his Lord and master, and from the spring of his faith (in the virtue of *Christ's* word) *Be not faithless, but believing*, cried out saying, *My Lord, and my God.*

ver. 28.

Jesus Christ hearing this confession of faith in him, owned his confession, and as his Lord and God blessed him, saying, *Thomas, because thou hast seen me, thou hast believed me to be thy Lord and God; thou art blessed in this belief.*

But blessed shall all them be, though they have not seen, as thou hast, and yet have; or shall believe me to be their Lord and God, as thou hast done.

Here hath *Thomas* given an approved demonstration of his faith; and as his faith was great, so was his blessing; and as *Thomas* was the first that set to his seal upon his Lord's resurrection, that he was his Lord and his God.

ver. 29.

Even so, *Thomas* was the first that the Lord *Jesus Christ* sealed with the seal of eternal life for that his confession aforesaid:

Now

Now was the promise come, and the ^{Thomas's} ^{testimony,} covenant sealed between *Thomas* and his Lord, and the other apostles, and their Lord, and all believers with them, I will be your God, and you shall be my people. Herein lies every true believer's happiness to pitch his faith wholly upon Jesus Christ. Therefore let *Thomas's* confession be the patron of our faith, and then will his blessing be the evidence of ours.

Therefore let every one prove their blessing from the proof of their faith, setting to this seal, *My Lord and my God.*

All the prophets in the time of the law, and the believers of their doctrine, had this proof of faith of God hidden in man, or to become man, longing and waiting for the accomplishment thereof, as I have abundantly shewed, and in this they were blessed.

So here, *Thomas*, and all the apostles in the time of the gospel, with their ordained ministers and saints, had this proof of faith in *Jesus*, their Lord and God, and in this were blessed.

So the witness or last record prophesied of by *John*, that beloved apostle, and the believers of truth, have this proof of faith,

none

*Thomas's
testimony.*

none but Christ, and in this we know that we are blessed.

Thus by the testimony of all the prophets, apostles, and witnesses of Christ Jesus, and of Christ Jesus himself, the true and faithful witness, and the *Amen*, that

There is none but Christ; none but Christ: no other God but the man Christ Jesus our Lord, though men or angels should gainsay it.

And from faith we say and affirm, that crowns of immortal glory are prepared for all those that receive this doctrine in the love of it, when the Lord Jesus Christ, that high and mighty God shall visibly appear, then shall all saints have the reward of their faith and love, and shall behold his blessed person face to face, with astonishing new joys for everlasting, according to truth of holy writ. *Amen.*

LETTER

FROM THE SAME.

AUTHOR.

*My beloved Friends, in and about
London:*

I FIND there is great strife and division among you, and am grieved that the only true church should not only suffer affliction from the common enemies, but also from her intended friends. That such as call themselves sons of the church, should rebel against the church; that they should cry Hosanna to the church, and yet crucify the church. Take care you struggle not beyond the bounds of love, but hold the unity of the spirit in the bond of peace. There must needs be unity in the seed of *Adam*, because they are the seed of God. Let all saints take care they retain the life of love: if they fall into wrangling and discord, they are in danger of the pure life's withdrawing, and in a moment may be deprived of what they seemed to have. We are all one man's children; we have God to our Father, and the church to our Mother.

ther. We being brethren, let there be no strife betwixt us, and then the God of peace and love will be with us. This love is the anointing oil, it makes prophets, priests, and kings unto God. There is no light of truth where there is not love. We are all fed with one food, and are all at one table, where we eat the bread of life, and drink the water of life; how then can there be any strife, where there is the soul satisfying bread. We eat the hidden manna, and drink out of the rock of ages. Have but the wedding garment of love and obedience here, and we shall have the robe of glory hereafter. Strange! that any that profess the faith should have a schismatical retragation to union and concord. Beware to sow division lest you reap damnation. They are not all *Israelites* that are of *Israel*. If any be contentious, let him question his own heart, for he is under either desertion of the spirit of faith, or a delusion of the spirit of reason. The saints do not straggle as lost sheep, but keep together, as a shepherd keepeth his sheep; for a stranger they will not follow.

THOMAS TOMKINSON.

FINIS.

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The first of these is the fact that the
 country was not a united kingdom, but
 a collection of small states, each of which
 was ruled by a different prince or king.
 These states were often at war with each
 other, and the result was a constant state
 of confusion and disorder. The second
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